The Mount of Caluarie.

COMPYLED BY THE reuerend Father in God, Lord *Anthonie de Gueuara*, Biſhop of Mondonnedo, Preacher, Chronicler, and Councellor, vnto Charles the fift, Emperour.

Wherin is handled all the myſteries of the Mount of Caluarie, from the time that Chriſt was condemned by *Pilat*, vntil he was put into the ſepulcher, by *Ioſeph* and *Nichodemus*.



LONDON,
Printed by A. Iſlip for Edward White, and are to be ſold at his ſhop, at the little North dore of Paules, at the ſigne of the Gunne.
1595.

COMPYLED BY THE

reuerende Father in God, Lord Edmond de Gre-
ues, Bishop of Mondonedo, Preacher, Chro-
nicler, and Councellor, vnto Charles
the Emperour.

Wherein is handled all the mysteries of the Nouue
of Charles, from the time that Christ was conden-
ned by Pylate, vntil he was put into the Sepulcher.



LONDON

Printed by A. Hatfield for Edward White, and are to
be sold at his shop, at the little North dore of
Paules, at the Signe of the Gunne.

1582.

THE PROLOGVE TO THE FIRST PART OF THE Booke, intituled the Mount of Caluary. Compiled by the reuerend Father, lord Antonie de Gueuara, bishop of Mondonneda, preacher, and chronicler vnto the emperour Charles the fift.

SVme tibi aromata, æqualis ponderis, & cum in tenuissimum puluerum contuderis, pones ex eo, in tabernaculo fœderis. Said God vnto *Moses*, in the 30 chapter of *Exod.* As if he should say; Now *Moses*, thou doest know that I haue made thee a tabernacle where thou mayst pray, and haue giuen thee priests with whom thou mayst pray, & appointed thee sacrifices which thou shalt offer vp vnto me. Now I will teach thee how thou shalt offer vp incence vnto me, and with what. Thou shalt take therefore, sweet and odoriferous spices, as Baulme, Onicha, Galbanum, and pure Frankincense, and of ech of them, the like quantitie and waight, and cast them all into a morter, and pound them verie small, euen into dust; and then cast them on the coales in a golden censor, because that all the tabernacle may smell sweet with it. Without all doubt this is a wonderfull figure: but yet the accomplishment of it more wonderfull; seeing that we are taught thereby what we shall offer vnto our Lord, and with what we

ſhall pleaſe him, and alſo with what we ſhall pacifie him. It ſeemeth by theſe words, that our Lord will exclude all offering of vncleane and vnſauoury thinges, to the end that all ſuch things ſhould not be offered in the ſanctuary: and thereupon it is, that our Lord did no leſſe forbid vs to pollute his temple with vncleane things, than violate it with mans bloud. Agreeing vnto this, the Lord in the old law, did forbid him to be a prieſt in his temple, who had an vncomely noſe, bleard & dropping eies, a crooke backe, club feet, lame hands, a skabby body, or were otherwiſe deformed and miſhapen of any member. The meaning of the giuer of the law was, that all which they ſhould offer vnto him, ſhould be cleane, and the prieſt which did offer very, ſound and perfect; the reaſon is, becauſe that our Lord doth not make ſo great reckoning of the thing which is offered, as he doth of him who doth offer. If as that commandement was obſerued in the old law, it ſhould alſo be kept in the new: it would ſeeme a verie ridiculous thing, & a *Moſaicall* ceremonie, becauſe there are many prieſts in the church of God this day, the which although they be peraduenture lame in their lineaments, yet are good in their works, and holy in their deſires. O how little the Lord doth regard, that the miniſter and prieſt of his Altar, be ſtraight or crooked, beautifull or not, becauſe that the ſacrifices which we offer vp vnto him, are not accepted for the hands which doth offer them, but for the offerer. *S. Auguſtine* ſaith, That that which in the old law was a figure, is now in the Church trueth; that which vnto them was the letter, is vnto vs the ſpirit; that which they did dreame of, we do ſee; and that which they did hope for, we hold. In ſo much, that in the miniſters of the old law, we ought not to regard that which

the

the letter doth command, but that which the ſpirit doth teach. Tell me I pray thee, when God did command in the law that they ſhould offer odoriferous ſauours on his altar, and prohibit them to preſent vnſauourie ones; had he a noſe like a man to ſmell the good, or head like a man to diſlike or greeue at the bad? It is to be beleeued, that when the giuer of the law did ordaine theſe things, and when the holy Ghoſt did write them, that he did leuell at higher matters, & pretend profounder miſteries than thoſe which the *Moſaicall* law did ſound, becauſe the true accompt which God doth make of Balme and Frankincenſe, is nothing els but the acceptance of a pure and cleane heart. Comming then vnto the miniſtery, it is to be noted, that with many & ſundry conditions, God did cõmand in his law that they ſhould offer vnto him thoſe ſweet and odoriferous ſpices; wherof, if there did want any one conditiõ, al which they did offer was nothing worth. The law did thẽ cõmand, that thoſe ſpices ſhould be of a ſweet ſauour, verie clean and pretious, & not ſuch as the prieſt would, But ſuch as the law did appoint: that is to ſay, Baulme, Onicha, Galbanum, and Frankincenſe: and that of theſe none ſhould be wanting, nor any added vnto them. God did likewiſe command in the law, that they ſhould all be meaſured and waighed ſo exactly, that there ſhould not be ſo much as a dram more of the one than of the other. God did alſo command in the law, that all thoſe aromaticall ſpices ſhould be pounded very ſmall, and ſifted: and then by the hands of the Apothicary, molded and wrought. Inſomuch, that if by the hand of the Prieſt they were to be offred, by the hands of the Apothicary, they ſhould be compounded. The Lord did promiſe, & giue his credit and word vnto all ſuch as did offer this

high kind of oblation, and beſtow their money vpon it, to heare them preſently in the tabernacle, and yeeld vnto their petitions. What is the holy tabernacle, where God did command thoſe ſpices to be offered: but our God made man, the ſonne of the liuing God? This is the high hill from whence we looke; this is the Tower whither we withdraw our ſelues; the Temple where we be baptized; the Tabernacle where we doe ſaue our ſelues, and the Sanctuary where we doe reforme our ſelues. What is the altar of incorruptible wood vpon which that holy incenſe was offered, but only the croſſe, vpon which good Ieſus was crucified? Thou art the altar of incorruptible wood, O my good Ieſus; ſeeing that in the old law the ſacrifices which they did offer, the prieſt which did offer them, and the ceremonies with which he did offer them, are all at an end: but thy croſſe, O my God, ſhall neuer haue an end. There is great reckoning to be made of the drie tree, on which Chriſt ſuffered; but farre greater of his tender members, with which he did ſuffer, conſidering that with the torments of them we were redeemed, & with the loue of Chriſt pardoned. VVhat were the aromaticall and ſweet ſpices, which were offered by the Prieſt vpon the altar of the tabernacle; but the moſt high workes, which on the mount of *Caluary*, were done by the ſon of God? VVithout all compariſon, the workes which the ſonne of God did in the mount of *Caluary*, were far greater than thoſe which his father did in the captiuitie of Aegypt, becauſe that there he did kill other mens children, but here he did kill his own proper ſonne, whoſe life he did not pardon, becauſe he would pardon our faults. O loue neuer heard of before! O infinite charitie! VVho did euer heare or ſee, that for to pardō the ſeruant, thou ſhouldſt

put

put to death, the sonne? What clemency did ouercome thee? what charitie did bind thee? that freely without any interest of thine, thou shouldest lay the punishment vpon thy selfe, to vnload me of the fault? *Adam* did cast the fault vpon *Eue*, and *Eue* vpon the Serpent, and the Serpent did cast it vpon all mankind. And thou, O good Iesus, doest thou excuse me, who am culpable, and blame thy selfe being innocent; and I hauing committed the theft, doest thou yeeld to be punished? In a farre other maner and means thou didst deliuer me from the power of the diuell, than *Moses* did the Iewes out of the captiuitie of Aegypt, because that there the bloudy waters did stinke, and the flies which fell, the putrified frogges, the first borne children which were slaine, and the dead cattell. But on the mount of Caluary, what is there that did stincke, or what did not smell very sweetly? The teares which he dropped, the sighes which he gaue, the bloud which he shed, the side which he opened, the body which suffered, and the loue with which he suffered, were the true spices which God did worke, and the high Baulme, which the eternall father did perfume with. Before that the sonne of God did suffer on the mount of Caluary, it was a dreadfull place to behold, stincking to dwell in: but after that his sacred members were nailed on the crosse, like vnto pretious ointments, and sweete sauours, he did take away the stinke of all sinnes, which doe sauour worse than all the dead bodies. VVhat other things are those foure sweet perfumes, with the which God did command the holy sanctuary to be perfumed withall; but the will with which the sonne of God did suffer, the cruell death which he did suffer, the great patience which he had, and the infinite great charitie which did moue him? I

confeſſe that the martyrs did die of their owne will, but they will not denie me, but they died of neceſſitie, only the ſon of God was he who died without neceſſitie, and voluntarily. Vpon thoſe wordes *deſiderio deſideraui*, *S. Barnard* ſaith, a good Ieſus, O the loued of my ſoule, who among mortall men, doth ſo much deſire to make his life perpetuall, as thou didſt deſire to looſe thine for mine? VVhat pleaſure and ioy wilt thou take aboue in the other world with thy elect, ſeeing that here vpon earth, thou didſt call the day on which thou didſt ſuffer, *Æſter*? The Lord did alſo command, that the incenſe and Galbanū which they ſhould offer vnto him, ſhould be ſo iuſtly waighed, that they ſhould put no more of the one than of the other, thereby to let vs vnderſtand that the ſon of God did equally, and indifferently ſhed his bloud, for the ſmall, and for the great; for the poore, and for the rich; for the dead, and for the liuing. *Origen* vpon the Canticles, ſaith; That oftentimes our Lord doth beſtow his fauours and graces more or leſſe, when he pleaſeth, and how he pleaſeth, and vnto whom he pleaſeth: but in that which toucheth the generall redemption, he made all men equall, ſeeing he died no more for one than for another. *Anſelmus* in an Epiſtle ſaith; VVhat do I care my brother, that thou art ſtronger than I, more noble in bloud, more beautifull in body, and more renowned in dignitie, ſeeing we are by one God created, by one Chriſt redeemed, and by one holy Ghoſt gouerned? VVhat doth it meane, that there ſhould be as much Frankincenſe as Galbanum, and as much Galbanum as Frankincenſe; but that Chriſt did ſhed as much bloud for the labouring man, which cutteth ſtubble, as for the Prince who ſitteth in his throne? *Chriſoſtome* ſaith, When the ſonne of God did impart

his pretious bloud, he did better it vpon no man, hindered no man, nor depriued no man of it: but if afterward it had greater force in ſome, than in other ſome, it is not through the fault of him who gaue it, but of his who did not well employ it.

What meaneth it, that all theſe ſweete ſpices ſhould not be offered vp in the holy temple, vntill they were pounded in a morter, and ſifted through a ſiue: but that the myſteries of the paſſion of Chriſt, ſhould be ſearched out with diligence, deeply conſidered and chewed with meditation; waighed with charitie, and wrought with many teares: *Origen* vpon this place ſaith, That if Storax and other ſweet ſpices, be not broken, pounded, and caſt into the fire, they giue no ſmell at all: In like manner, if the moſt high myſteries, and profound ſacraments of the paſſion of the ſonne of God, be not well chewed and waighed, little profit and leſſe conſolation is reaped by them.

The ſon of God hauing as he hath, his fleſh ſo torne, his bloud ſo ſhed abroad, his bones ſo out of ioint, his ſinews ſo wreſted, his haire ſo caſt about, and his friends ſo ſcattered; how wouldſt thou taſt and contemplat ſuch high myſteries all at once: very well ground and broken, and alſo very well ſifted in the braſen morter of thy heart, ſhould all thoſe holy myſteries be, and in ſuch ſort, that by the ſame ſteps that bleſſed Ieſus doth go ſuffering, thou go following and contemplating, for otherwiſe thou ſhalt occupie much time, and receiue ſmall pleaſure. Vnground doth he offer vp incenſe, who in haſt thinketh on the paſſion of Chriſt, and he ſmall & ſifted doth offer vp ſweet ſpices, who in thoſe ſteps and ſtations which our Lord troad, ſuffering, doth go after him weeping. Is it much that thou ſhouldſt ſhed teares

from

from thy eies, seeing that he did shed bloud for thee from his vains? *S. Bernard* saith, The sonne of God did not suffer himselfe to be beheaded, nor hanged, nor drowned, nor burnt, because they were all short deaths, but he would be crucified, because that that kind of martyrdome was very long and greeuous: insomuch that as the loue was great with which he did die, so also his pleasure was, that the torment should be great and long which he did suffer. Seeing (saith *Anselmus*) that the son of God did not leaue bone, nor sinew, nor flesh, nor mẽber in all his body, in which he was not tormented, it is reason that thou leaue no mysterie, nor sentence of his passion, on which thou doest not occupie thy vnderstanding, because that he did much more for thee, in suffering it, than thou for him in contemplating on it. Seeing that the sonne of God hath been so prodigall and stout, in shedding his own bloud for thee, why shouldst thou be so sparing in thinking so much as one houre in the day on his passion? Do not vaunt thy selfe my brother, that thou art a christian, nor glory vainly that thou shalt die for the passion of Christ, for seeing that thou hast no heat nor feruor to thinke on it, it is not to be beleeued that thou wilt haue the heart to die for it. For seeing thou doest not serue thy God and Lord, so much as with thy thoughts, how wilt thou offer the members of thy body to suffer torments in them?

Of the mysterie of the two waights which the synagogue had.

OMnis æstimatio, siclo sanctuarij ponderabitur, Said God in Leuit. the 27 chapter, as if he should say, All that which is much & of a great value, shalbe waighed with the

the waight of my ſanctuary. Such as wil curiouſly looke into the booke of Leuiticus, ſhall find in it, that the people of the Iews, had two kinds of waights; whereof the one was called *ſtatera*, a ballance or waight, which was the common waight, wherewith all things of the common-wealth were waighed: the other *ſiclum*, a ſicle, that is a holy waight: and with this they did waigh euerie thing which was offered vp in the temple. Like vnto a man who would keepe an order in his houſe. VVhen God did ordaine his common-weale, he commanded that there ſhould be a waight and a meaſure in it: that is, a waight to meaſure and waigh all prophane things; and a waight to waigh all holy and diuine things. The ſweet perfumes which were waighed in the temple, were of equall waight, in figure of the equall loue and charitie, which were in all prieſts works, becauſe the loue & charitie, with which he did worke thē was as entire in him, as when he did preach in the temple, & when he did ſuffer on the tree of the croſſe. *S. Auguſtine* ſaith, In thee and in me are of greater and leſſer value and waight, the perfumes of our works, becauſe that ſomtimes we do them with deuotion, and at other times with coldneſſe: but in the ſonne of God it is not ſo, but his loue and charitie was ardent to redeeme vs, that neither the time did increaſe it in him, nor trauell and trouble make it cold. What doth it meane, that of two waights which the ſynagogue had, the one of them was a holy waight, and the other prophane; but that in the one they ſhould waigh the workes of his ſonne: and in the other all the workes of all the worlde. The merites of one holy man may be meaſured with thoſe of another holy man, and the torments of one martyr, may be meaſured with the torments of another marytr, becauſe there is no man in heauen,

heauen, ſo great, but God can create another, which in life may with him be equall, and alſo go beyond him. The heire of eternities, doth not enter into this accompt, nor doth not fight vnder this banner: he is not waighed where we are waighed, nor is not meaſured as we are meaſured, becauſe it would be a farre eaſier matter, to meaſure what the mountains do waigh, than meaſure that, that his merits do reach vnto. How is it poſſible that he ſhould be waighed, who all thinges doth waigh? How is it poſſible to find a meaſure for him, who doth meaſure all things with his wiſdome? Aboue in the reſting place of the trinitie, and in the depth of the diuinitie, the ſonne of the liuing God, hath his meaſure and waight, becauſe the merites of him are ſo high, and the dolours which he ſuffered for vs, ſo greeuous; that there are no dolours of martyrs to compare with him, nor holineſſe of Angels to meaſure him; which doth it not ſeeme vnto thee, that the ſon of God hath in meaſure and waight by himſelfe, ſeeing that he did merite more, eating in the wedding, and with *Zaccheus*, than the great *S. Iohn Baptiſt*, faſting in the wilderneſſe? Being graunted that the works which the ſonne of God did, as man, had limits and an end: the charitie with which he did them, had no end. And thereupon it is, that if vnto that which he did ſuffer, there was found a waight, to the loue, with which he did ſuffer, there was no meaſure. Thou mighteſt well O my Ieſus, meaſure and waigh the bloud, which in the mount of Caluary thou didſt ſhed: but who can be able to meaſure and waigh the loue, with the which thou didſt ſhed it? Although thy bloud ſhould be waighed by pounds and ounces, who ſhould be able to find waights to waigh thy bowels?

In

In the waight of the ſanctuary nothing was waighed but that which was of the ſanctuary, and ſo in the ballance and waight of Chriſt, nothing is waighed but the workes of Chriſt: for if you would waigh any other thing in him, all the holineſſe of the angels, and all the torments of the martyrs would not waigh ſo much, as one drop of the bloud which he ſhed. Seeing then, that we cannot waigh our ſelues in the ballance of Chriſt, he came to waigh himſelfe in ours, where in one ballance we did put our fault, and in the other he did put his paine, the which before the father was of ſuch great waight, that it was ſufficient to ſatisfie for our offence. Who could ſatisfie for our fault, if he ſhould not lend vs his paine and puniſhment, to pay with it our debt?

Whereof the ruler was, with which God did command, to meaſure, and leuell Hieruſalem.

PErpendiculum extendetur ſuper Hieruſalem, ſaid God by the prophet *Zacharias*, in the firſt chapter, As if he would ſay, I will and command, that all my holy City of Hieruſalem, be meaſured with a cord, and be leuelled with a leuell. Theſe words of our Lord are of very great feare vnto the wicked, and of great aduertiſement vnto the good, ſeeing that in publicke place, and with an open crie, God did command it to be cried: that he will ſit downe in compt with all, and that he will meaſure all men, to weet, with the leuell of his life, and with the line of his iuſtice. If thou be troubled, & tremble when they aske thee an accompt of thy expences, what ſhall become of thee, when they ſhall aske it of thy ſoule? If thou yeeld vp an euill accompt vnto thy Lord, of the mony which thou haſt ſpent: what wilt thou doe vnto

our

our Lord, of the benefites receiued? O good Iesus; O the loue of my soule: what will it be of me, and what shall I do before thee, when the life which I lead, shalbe verified and prooued with the booke of thy iustice? How is it possible that he should giue a good accompt, who neither with his soule, nor with God hath no compt? It is reason that we know what is the cord, with which we shalbe measured, and what the leuell with which we shalbe leuelled: because that thereby we shal see how our Lord doth vs no iniurie in asking vs an accompt of that which we haue receiued. The leuell and the line, with which all the world shalbe leuelled and measured, is the crosse; and he who is ruled & leuelled, is Iesus Christ; because that he alone and none with him, can know vvhether vve go the vvay of saluation, or the path of perdition. Euen as the line is cast, to the end that the building may go straight; and also the leuell is put, because the vvall should not be vneuen, so God vvil that vve direct all our vvorkes to him, and vvorke them by him. That goeth not by line, vvhich is not done for him; nor that by leuell, vvhich is not done for his seruice; by reason vvhereof, vvhen our Lord doth aftervvard come to measure and leuell the manner of our life vvith the leuell of his iustice, as he findeth our building vnleuelled, he throvveth it all to the ground. *S. Augustine de verbis Domini*, saith: The thing vvhich doth most of all deceiue mortal men is, that to giue an excuse to their errors, they vvill not measure themselues vvith men vvhich are good, but vvith others vvhich are naught like themselues: Insomuch that they are contented vvith being lesse euill than others: not caring at al to be good. One proud man doth measure himselfe vvith another proud man: one couetous man vvith another: one angrie

grie man with another, and one glutton with another: and this measure which he maketh, is not to the end to amend himselfe of his errors, but to condemne the other for a greater sinner than himselfe. When the Lord did say by the prophet, *Iustificata est Sodoma in conspectu Samarie*, did he happily cease from punishing of Sodom, because she was a lesser sinner than Samaria. To compare thy selfe which art a lesser sinner, vnto another who is a greater sinner: by this thou doest not excuse thy selfe from sinne, nor deliuer thy selfe from hell, because it is an infallible rule, that God will neuer forget to reward the good, nor neuer omit to punish the bad. When God did say in the authoritie aboue named, *Perpendiculum extendetur super Hierusalem*, what other thing would he there say, but that he and none other should giue the line, with the which all should be measured; and also the rule, with which all should be leuelled? Seeing that he would create vs, and he would redeeme vs: it is reason that he and none other, should measure and rule vs. It is likewise to be waighed, that God did not say vnto Hierusalem that she should choose the line, with the which she should be measured, but that he the Lord himselfe would send it: to giue vs thereby to vnderstand, that of all the thoughts which we conceiue, and of al the works which we do, onely God is the looker on, who most approueth them, and the true Lord who wil pay them. This word *perpendiculum extẽdetur*, is also to be waighed, where God doth not tell Hierusalem, that he will send a line out of hand, but in processe of time; giuing vs by that prophesie to vnderstand, that there was neuer anie euen or right leuell in the world, vntill God did send his precious sonne into the world. To thinke and knowe that the synagogue had no right line or leuel: what greater

ter testimonie can we seeke, than for God to say by the Prophet, *Dedi eis legem non bonam, & præcepta in quibus non viverent.* How shall we say that in the building of the synagogue, there was line and leuell, seeing that there it was permitted, to marrie the brothers wife, take vsurie of a stranger, giue a bill of diuorce to his owne wife, Marke how orderly diuine matters do proceed, and the eternall measures, in that that the people did measure the crosse, the crosse did measure Christ, Christ did measure the Gospell; the Gospell doth rule and measure all the world: insomuch that he did first measure himselfe, before he did measure me. When was this propheſie of *perpendiculum* fulfilled vpon Hierusalem: but when the humanitie of the word was on the crosse, not onely stretched out, but also torne asunder? O glorious measure! O happie leuell! such as thou art, Christ my redeemer; seeing that with such a rule and measure as thine is, the saints doe suffer themselues to be ruled and measured, and the heauenly Angels are glad to be leuelled. When holy *Paul* to the Romains did say in the 8 chap. *Quos prædestinauit, conformauit fieri, &c.* What other thing would he say in these high wordes, but that all those whom God had predestinated, he did predestinat and chose them, that they might be like to the image of his sonne? What other thing is his perfect & diuine image, but his perfect and his holy life? He is like vnto the image of his sonne who doth fulfill and keepe his holy gospell; because it was not the intention of the Apostle that we should imitate Christ, in the image and likenesse of his essence, but in the pureneſse and perfection of his life. Of this patterne we should draw all our labours, by this image we should point our soules, with this leuell we should leuell our workes, and with this line we

ſhould meaſure our ſteps: for otherwiſe like vnto an vnleuelled building, he will throw all our trauels on the ground. O good Ieſus, O the loue of my ſoule, what will my life ſeeme before thy life, when it ſhalbe compared with thine. O how filthy my cleanneſſe ſhall appeare, how angry my meekneſſe, how proud my humilitie, how ambitious my pouertie, how weake my ſtrength, yea and how mercileſſe my mercy. O how ridiculous my teares will ſeeme, how fained my griefe, how cruell my pitie, how niggiſh my liberalitie, how gluttonous my abſtinence, how iniuſt my iuſtice, how falſe all my peace, and how vvithout virginitie all my chaſtitie. O how cold my praier vvill ſeem, how vveake my deuotion, how teſtie my patience, how vnperfect my obedience, how inconſtant my perſeuerance, how ſpotted my conſcience, and alſo vvithout fruit all my life. Let it not ſeeme a hard matter vnto any man, that our life ſhould be leuelled and ruled vvith the giuer of life; Seeing that our glorie ſhalbe made like vnto his glory, not becauſe vve ſhould make our ſelues equall vnto him, but becauſe in glorie vve may find our ſelues vvith him. This being preſuppoſed to be true, as true it is, who ſhall more enioy Chriſt in glorie than hee vvho here vvas moſt conformable vnto his life. He vvho vvith this holy line and leuell, is not leuelled here on earth, ſhall haue no glorie aboue vvith Chriſt in heauen: for as he vvas not like vnto him in his maner of liuing, ſo neither ſhall he be like vnto him in his maner of raigning.

How the ſon of God did more for vs, than for himſelfe.

F*Eciſti iudiciũ meum, & cauſam meã ſedens ſuper thronum, qui iudicas iuſtitiam*, ſaith king *Dauid* in the 9 Pſal. as if

he would say. Thou O my great God of Israel art he, who being set in thy royall seate, hast iudged iustice, hast made my iustice, and ended my cause. Many secrets, and many high Sacramentes, the good prophet doth touch in this propheſie; and therfore it is requisit, that as the words are deep, so they be deeply expoũded. In this propheſie it is to be noted, who he is who doth iudge, & this is God; what the place is where he doth iudge, and this is a throne; in what maner he doth iudge, & he saith sitting; and what it is that he doth iudge, and he saith iustice; and of what he doth giue iudgment, and he saith, that of my proper cause. VVhat prince this day of the world, hath wrought such high thinges, being on foote or on horseback, as thou O my good Iesus, being set in thy throne? who hath euer attained so great a victorie fighting, as thou hast done suffering? What is the throne where thou wast sitting, but the holy and true crosse where thou wast crucified? O glorious throne, O happy throne, on which thou wast accompanied with theeues, crowned with thornes, empty of bloud, thy pores open, thy sinews stretched, poore of friends, and compassed with enemies.

Seeing then, that in this throne he was iudged and sentenced by *Pilat* the viceroy, how doth the prophet say, that from thence he iudged all the world? Likewise, how is it possible, that from thence he did dispatch my fact and cause, seeing that he lost his honor and his life? Sitting vpon the throne of the crosse, the sonne of God did iudge him who iudged, who was the diuell: iudged that which did iudge, which was the world: iudged of that which did iudge, which was sinne: did iudge that with the which he did iudge, which was tyrannie; insomuch that *Pilat*, executing iustice vpon him, he did also

iustice

iuſtice vpon our iuſtice. O how well the prophet ſaid, in ſaying, *feciſti cauſam meam*, and not *feciſti cauſam tuam*; conſidering that in the throne of the croſſe, thou hadſt there no cauſe to go vp, no buſineſſe there to *negotiat*, vnleſſe it were there for me to die, and for my ſins there to pay. With great reaſon they are accuſtomed to behead homicides, ſtone runnagates, and hang theeues, and crucifie blaſphemers: but thou, O good Ieſus, what theft hadſt thou done? what blaſphemies hadſt thou ſpoken, ſeeing that for them thou ſhouldſt be crucified? On the mount of *Caluary*, thou didſt wel know that thou hadſt nothing to doe, ſeeing that there, there were no blind men to giue ſight vnto, no lame men to heale, no diuels to caſt out, nor temples to preach in: whereof we may inferre, that if thou didſt goe to the mount of *Caluary*, thou didſt go for thy friendes buſineſſe. VVhen didſt thou make *iudicium meum*; but vvhen to deliuer me from eternall iudgement, thou didſt ſuffer thy ſelfe to be iudged and condemned by *Pilat* the tyrant? vvhen O good Ieſus, vvhen didſt thou plead my cauſe, but vvhen thou didſt ſuffer ſuch a great torment and paine, as though thou thy ſelfe hadſt committed the fault? vvhen didſt thou iudge iuſtice, but vvhen thou didſt take avvay from the diuel his forces, becauſe he ſhould be no longer iudge of my offences? *Feciſti cauſam meam*, when of an ignorant man, thou didſt make me vviſe: of a ſlaue, a free-man: of a ſtranger, a neighbour: of a condemned man, a quit: of Gentile, a Chriſtian, and of an enemie, a ſonne. Then didſt thou take my cauſe in hand, vvhen in preiudice of thy perſon, thou didſt intend nothing but the ſauing of my ſoule, I ſay againe in the preiudice of thy perſon, becauſe that the more thou didſt in me, the more thou didſt vndoe thee: didſt not thou

vndoe and preiudice thy ſelfe, and benefit me, when of God thou didſt become man, of inuiſible, viſible: of impaſſible, paſſible: of immortall, mortall: of eternal, temporall, and of the Lord of Angels, a reproch of men? O how thou didſt plead my cauſe, ſeeing that to lift vp me, thou didſt pull downe thee, to giue vnto me honour, thou didſt take to thee infamie, and to deliuer me, thou didſt ſuffer thy ſelfe to be taken; and alſo to excuſe me, didſt permit thy ſelfe to be condemned: inſomuch that thou didſt plead my cauſe to thy owne great preiudice: *feciſti cauſam meam* on the croſſe, where like an aduocate thou didſt pray for me, where like a Iudge thou didſt pardon me, where like a kinſman thou didſt pay for me, where like a brother thou didſt anſwere for me, where like a friend thou didſt die for me, and alſo where like a father thou didſt weepe for me. *Feciſti cauſam meam*, in the royal throne of thy croſſe, when thou didſt heare me and the diuell, the diuell and me, and were before thee in iuſtice, when he ſaid that I was his, and I ſaid that I was not, but thine; and he to accuſe me, did lay open my fault; and I to excuſe my ſelfe, did lay downe thy bloud, and in the end thou didſt make my cauſe, ſeeing thou didſt expulſe him, and admit me. Thou didſt plead my cauſe, with the father, ſeeing thou didſt obtaine pardon of him. *Feciſti cauſam meam* with the Angels: ſeeing thou didſt giue them me for my guard, *feciſti cauſam meam*, with the Church, ſeeing that in her thou didſt incorporat me, thou didſt make my cauſe with the diuell, ſeeing that out of his hands thou didſt deliuer me: and alſo *feciſti cauſam meam*, with ſinnes: ſeeing thou didſt forgiue me them: *feciſti cauſam meam*, not hauing reaſon or cauſe to do it, ſeeing thou didſt create me to thy image, redeeme me with thy bloud, enduc me with thy

merits,

merits, cure me with thy dolours, lighten me with thy doctrin, draw me to thy elect, & reform me with thy sacraments, didst not happily forward my cause, and forget thine own, seeing that frō the first moment in which thou wast born, vntil the last instant, in which thou didst die, thou didst neuer go step which was to thine ease: nor neuer worke any heroicall fact, which was not to my profit. O the light of my eies, O the rest of my soule, vpon my knees I beseech thee, and with teares I aske thee, that thou wouldest lighten my vnderstanding, make cleane my heart, guide my tongue, direct my pen, to the end, that as thou, *feciſti cauſam meam*, dieng for me, so I may likewise plead thy cause, writing so great a passion, and setting forth and magnifieng such infinite dolours. How shall I be able O my good Iesus to extoll the perils which thou didst see thy selfe in, the dolours which thou didst suffer, the sweates which thou didst passe, the teares which thou didst weepe, the bloud which thou didst shed, the infamie which thou didst endure, the death which thou didst end with: If thou do not reforme and helpe my memorie, make cleane my entrails, amend my customes, and guide my fingers: O eternall father, O great and infinite goodnesse, seeing that the Carpenters of *Moises*, durst not labour in the *Mosaicall* tabernacle, not being first filled with the holy Ghost, how shall I dare, without thy holy loue put my hand in the passion of thy sonne? If *Moses* dare not come neere the thornes, but without hose, how shall I dare, without thy holy loue put my hand in the passion of thy sonne, vnlesse I haue my heart cleane? create then O God a cleane heart in me, and renew a right spirite in my bowels: for then I shalbe able to extoll the bloud which thou didst shed out of thy vaines, when thou

ſhalt haue made cleane the ſpots of my bowels. O thou who didſt burne with a burning yron *Eſaias* tongue, to preach vnto the people: will it not pleaſe thee to know this my hurt, to contemplat in the paſſion of thy ſonne? Workes ſo heroicall as thoſe which thou haſt done, O my good Ieſus; a death ſo ſtrange as this which thou didſt ſuffer; a loue ſo exceſſiue as this which thou didſt loue vs with; a redemption ſo perfect as this which thou didſt end: what heart is able to thinke, what tongue ſufficient to rehearſe, what handes worthie perfectly to write? Conſider O my good Ieſus, and marke that in giuing me light in this which I write, both of vs doe gaine; and if thou wilt not guide me, both looſe: for if the worke doe fall out a right, thine is all the glorie; if it erre, mine is all the fault; inſomuch that in that caſe, the readers would leaue off to praiſe in thee the grace which thou hadſt giuen me, and would blame in me, the errour which I had committed. Seeing thou didſt giue thy fauour, and grace to *Moſes*, going in the palace: to *Dauid* keeping ſheepe: to *S. Paul* going on the way, and to *S. Peter* going a fiſhing, and to *S. Mathew* being in the cuſtome houſe. Why wilt not thou likewiſe giue it vnto me, who do ſo heartily demand it, and with ſo manie teares craue it? If I doe aske for it, it is to the end with it to ſerue thee; and if I deſire it, it is to hit a right in this worke, becauſe thou doeſt know, O my good Ieſus, that if I haue any ſmall deuotion, it is in thy bleſſed and holy paſſion. Before thy preſence, O good Ieſus I appeare, and before thy goodneſſe I preſent my ſelfe; and to thy omnipotencie I commend my ſelfe, and alſo to thy great clemencie, I offer all that which I ſhall write, and ſpeake of thee in this booke; becauſe no man in trueth can vtter high thinges of thee, nor yet

thinke of thee, but being in thee, or neere vnto thee. Let the concluſion of all be, that if thou, O good Ieſus, *labia me aperies*, I am verie ceraine, *quod os meum annunciabit laudem tnam* : and to the end I may reach vnto this, proſtrate on the ground, and my eies bathed in teares, I ſay, *Deus in adiutorium meum intende*, Lord make haſt to helpe me : for if thou doe giue me thy grace, neither ſhall I omit to goe aright in this ſo high a worke, nor to attaine afterward thy eternall glorie.

HERE BEGINNETH THE BOOKE, CALLED THE Mount of Caluarie, wherin is contained the *vnspeakeable mysteries, which the sonne of* God wrought vpon that holy Mount, *when as he did there suffer death* for all mankinde.

CHAP. I.

How the sonne of God was condemned to die, and how the like iudgement was neuer giuen in the world.

IEsum autem tradidit voluntati eorum: saith S. *Luke*, chap. 22. speaking of the sentence which *Pilate* gaue against Christ: and it is as if he would say; Seeing that *Pilate* the iudge could not obtaine of the Iewes, that which he requested, he agreed vnto them, and condescended vnto all that which they demanded: and therevpon he did not onely condemne the sonne of God to die: but also that they should reuenge themselues on him according vnto their owne will and pleasure. S. *Cirillus* vpon S. *Iohn*, saith that *Pilat* the kings deputie did not expresly command that they should crucifie Christ, or that they should hang him, or behead him, or throw him into a Well: but he did onely deliuer him to their will, to the end that they should doe with him what they would, and reuenge themselues on him as much as they could.

Dame-

Damascen in a sermō saith, That because *Pilat* did deliuer Christ, *voluntati eorum*, vnto their will: the Iewes gaue him that death which they themselues would, and also iniuried him in all that they could. *Origen* vpon *S. Mathew*, saith thus, It is tollerable that accusers deliuer an offender vnto the iudge, but that the iudge should put the malefactor in the hands of his enemies, is not to be suffered: because that iustice is so to be executed vpō the wicked, that there appeare no token of reuenge in it. When *Pilat* the tyrant deliuered Christ vnto their will, he did peruert all order of vpright iustice in Christ: because that no man ought to be iudged by that which is spoken of him, but by that which is prooued against him; and yet without any inquirie made against him, and not giuing him the hearing according to the ordinarie course, he condemned him to loose his life, and that they should dispose of his person what they listed. *Albertus* vpon *S. Luke*, saith; that the Euangelist could not more liuely haue set forth *Pilats* naughtinesse, than to say of him, *Quod adiudicauit fieri intentionem eorum*; and that he deliuered Christ vnto their will: By which wicked words, he yeelded vnto their demand, and gaue them all which they desired. What else desired they, but to put him to death, and what death did they giue him, but crucifie him? O wicked *Pilat*, saith *S. Chrysostome*, O traiterous *Pilat*, seeing thou doest confesse with thy owne mouth, That the sonne of God was apprehended and taken through enuy, and is now accused through malice: Tell me I pray thee, why doest thou suffer enuy, to reuenge vpon innocencie; and permit that iustice be suppressed by malice? *Cyprian* vpon the passion of our Lord, saith; That when wicked *Pilat* did deliuer Christ vnto their will, the Iewes were so execrably wicked, and their wils so corrupted, that if Christ had had a thousand liues, a thousand they would ben glad to haue taken from him; & if they could haue seperated and vnioyned one member from another in him, peece by peece, they would neuer haue slaine him in so short a space: insomuch that Christes life was long ended before their malice. *Basil* vpon the Psalmes saith, That because vniust *Pilat* did deliuer Christ *voluntati eorum*: the Iewes were bold so many waies to torment him, and with so many iniuries to dishonour him: to

weet,

weet, that going in the streets, with their feete they spurned him, with their knees they thrusted him forward, with their handes they wearied him, with their fingers they pulled him by the haire, with their elbowes they thumped him, with their tongues they blasphemed him, with their spears they pricked him; & because they had license of *Pilat* to do by Christ what they listed, what did they leaue vndone that they could doe? *Remigius* saith in a sermon, At what time *Pilat* did deliuer Christ vnto their wil, the Iews might freely not haue crucified him, but haue loosed him, or giuen him some other kinde of death: but because the son of God had made choise to die vpon the altar of the crosse, the Iudge could not but command it, nor they but execute it: O good Iesus, O my soules loue, I appeale from *Pilats* sentence as much as I ought. For if the iudgement had been vpright & iust, there should not haue been commandement giuen, to deliuer thee vnto the Iewes, but the Iewes vnto thee: seeing they fell into such a greeuous offence for no other reason, but because they would not remain vnder thy mightie hand. If *Pilat* would haue commanded them to haue followed thy will, as he willed them to work their will on thee; thou wouldst haue vsed greater benignitie towards thee, than they did towards thee: for in the end how much they were enclined to kil thee, so much wast thou desirous to pardon them. Neither wil I that *Pilat* command thee to do my wil, but warn me to do thy will. For if he diliuer thee vnto me, I know not what to do with thee: but if they deliuer me vnto thee, thou knowest right well how to dispose of me, seeing that it is well knowen vnto all men, that for to put my soule in safety, thou didst suffer thine owne life to be taken from thee. It is more wholesome counsell for vs to put our selues into the handes of God, than that God should commit himselfe into our handes: because it is not to be thought, that he will take away life from those who liue, who is accustomed to raise the dead to life.

Gregory in his Pastorall saith, That when God doth put himselfe into mans gouernment, and alwaies follow his appetite, it is a signe that that man is forknown, and already condemned vnto hell: because that hee who is beloued of God, and

predestinated vnto glorie, in all entisements of the world is directed by him, and suffereth him not to follow any one appetite at all. Woe be vnto that king, saith *Simon de Cassia*, woe be vnto that Iudge, and woe be vnto the president that filleth his iudgement with iniquitie, and doth not answer trueth; because that in criminall cases, that is not to be done which the accusers desire, but that which the lawes command.

It is here greatly to be waighed, why the holy scripture said, that *Pilat* the kings deputie deliuered Christ vnto them, to the end that they should do with him according vnto their will, and not according vnto their wils; seeing that where there is a multitude of people, there is varietie of opinions. Vnto this we answer and say, that it is a propertie of the wicked in matters touching vertue to disagree the one from the other: but in matters of sinne and wickednesse, they are alwaies of one opinion. Which priuiledge of theirs was kept in the death of Christ, where all the Iews agreed to take away life frō the son of God. They agreed al to put him to death, they agreed al in crying crucifie, crucifie him, they agreed all, when they said; Let vs not loose him, but *Barrabas*; they were also of one mind, when they said; Fie, thou who doest destroy the temple of God: insomuch that in all the multitude which was there present to behold that spectacle, there was no disagreeing nor contradiction at all among them, touching the taking away of Christes life, or blotting and obscuring his fame. The scripture saith verie well, when it saith, He deliuered him vnto their will, and not vnto their wils; for *Pilat* being excepted, who said I find no cause in him; and his wife who said, nothing to thee and this iust man; and the theefe who said, This man hath done no euill thing: we read of none that turned to do Christ good, or made any resistance at all in his death. What meanest thou this *Pilat*, what meaneth this? doest thou deliuer Christ and his life to such a peruerse nation, and perfidious people, and of such a damnable will as the Iews haue? canst not thou suffer their cries which sound in thy eares, and wilt thou that he suffer the whippings which open his shoulders? Is there any iustice which doth command, or any law which doth ordaine, that for to auoid their tongues, thou shouldst deliuer him into their hands? If thou

didst

didst so much feare their tongues, it had been reason, that thou shouldst haue declared the causes why thou didst condemne him: for in so doing, thou shouldst haue found without all doubt, that the Iewes did accuse him through malice, thou didst condemne him for feare, and he did die for loue. O my good Iesus, and my souls delight, who should be able to take thy life from thee, if it were not for thine infinit charitie? Thy inspeakable charitie doth giue sentence on thee, thy goodnesse doth dissemble it, thy humilitie doth consent that it should be done, thy diuinitie doth approoue it, thy heart doth embrace it, thy flesh doth feele it, my necessitie doth spread it abroad, and my onely fault doth cause it. O thou giuer of life, O killer of death, who dare condēne thee to die? O my codēned Iesus, am not I happely he, who doth accuse thee, am not I he who doth condemne thee? If then I be he who is in fault, art thou he who is condemned? O the life of my life, why doest thou not cause my life to end with thine, seeing that this day thine doth end for me?

It doth well appeare (saith *S. Barnard*) O good Iesus, it doth well appeare, that I do not liue in thee, seeing that thou didst die without me: for if I did not liue with thee by grace, my life would also end this day with thee. *Rabanus* saith, That *Naboth* was iudged, because he would not giue his vineyard vnto king *Achab*; *Susanna*, because she would not yeeld to the lasciuiousnesse of the old men of Babilonia; but Christ was iudged to die, because the Priests did beare him great enuie: insomuch that now adaies, enuie, lecherie, and couetousnesse, do hinder the execution of iustice. *S. Hierome* vpon the Prophet *Naum* saith thus, That a man to be a naughty iudge, there needeth no more, but to be affectioned and passionate; seeing that the iudges condemned *Susanna*, because they were enamoured of her, as the Iewes condemned Christ, because they were passionate against him. Christ saith, that to the end iudgement may be right, and the iudge iust, it is verie necessarie, that neither entreatie bow him, nor teares make him gentle, nor gifts corrupt him, nor threatnings feare him, nor anger ouercome him, nor hatred moue him, nor affection deceiue him.

When the Iews said vnto *Pilat*; We haue no king but *Cæsar*

it

it had been better for them (as *Origen* ſaith) to haue cut out their tongues, than to haue vttered ſuch wicked wordes: becauſe that from that very houre and moment, they departed from the God of Iudea; and made themſelues vaſſals vnto *Caſar* of Rome: inſomuch that they loſt the libertie which they had, and fell into ſeruitude which they abhorred. Saint *Auguſtine*, vpon Saint *Iohn*, ſaith thus; With whom are ye better contented, O ye Iewes, with the God which gouerneth Iudea, or with the emperour which ruleth Rome? doe ye not know, that the God of Iudea gaue you libertie, that you ſhould haue captaines which you ſhould follow, Prieſtes which you ſhould beleeue, lawes which you ſhould obſerue, temples where you ſhould adore, ſcriptures wherewith you ſhould comfort your ſelues, and countries where you ſhould remaine? And do you not know that *Caſar*, whom you acknowledge now for your Lord and king, hath made you captiues, murdered your children, throwne downe your walles, burnt your temples, ſpoiled your kingdomes, and ſold you all for bondmen? Seeing (ſaith *Gregorie Nazianzen*) before *Pilat* you asked that the bloud of this iuſt man ſhould come vpon your children; and that you proteſted alſo in the ſame place, that you would be ſubiect vnto the Romanes: maruell not to ſee your ſelues perſecuted of all nations, as you are; and be alwaies ſubiect vnto tyrans. *Cyrillus* vpon Saint *Iohn*, ſaith thus; After that the vnhappie Iewes had ſaid, *Sanguis eius ſit ſuper nos*, Let his bloud light vpon vs; and alſo after they had ſaid, We haue no other king but *Caſar*: they are naturally beaten downe of all the world, and alwaies gouerned by ſtrangers. The which curſe ſhall dure among them, vntill the end of the world; ſeeing that in Chriſts preſence they renounced their libertie, and asked vengeance of their wickedneſſe.

It is to be waighed in this place, that there fell three feares at once into *Pilats* heart, and fought within him at one time, touching the crucifieng of Chriſt, or not crucifieng of him: the one, when he knew that he was innocent; the other, when he heard that he was the ſonne of God; and the laſt when they threatned him that he could not be a friend vnto *Caſar*. But in the end he

reſolued,

resolued, that Christ should rather loose his life, than he would loose the chiefe iustice-ship of Iurie.

A verbis viri peccatoris ne timueritis, quia omnis gloria eius stercus & vermis est, said the great *Matthathias* vnto his sonnes the Machabees; as if he would say, Feare not the threatning words of a naughtie man, because his power and dignitie is but a worme and doung. If *Pilat* would haue remembred these words, he would neuer haue feared the Iewes threatnings; for when a good man doth that, which the law doth command him, and that which reason doth prescribe him; let him be sure, that if a naughtie man haue power to contradict him, yet he shall not be able to destroy him. For this being considered, that the number of the good is but small, the wicked would quickly make an end of them, if God would giue them leaue to destroy them. For as their intentions are wicked, and their tongues poisoned: so their hands should be very bloudy. But seeing there doth not one leafe fall from the tree, which God will not haue to fall; how can any man hurt the iust, if he do not permit him? Who dare say, that our Lord hath not a greater care of the soules of his faithfull, than of the leaues of trees? The king ought not omit to punish a malefactor, nor the iudge to acquite the iust, nor the prelate to beare a zeale to that which is good, neither for feare, nor threatning: seeing that no good thing can come vnto vs, but by his will; nor any euill happen vnto vs, but by his sufferance. There had not been one Saint, nor Martyr this day in the Church of God; if they would haue been afraid of that which tyrants did vnto them. And thereupon the true seruant of our Lord will not say, What will they say of me, but, What will become of me; because that hard wordes do feare, but foule workes doe condemne. O how farre from these considerations *Pilat* the viceroy was, when onely for feare of man he violated iustice, yeelded vnto malice, condemned innocencie, and damned his owne soule.

CHAP.

CHAP. II.

How Pilats *seruants, the better to mocke at Christ, did cloath him in a purple garment: and of the great mysteries which the Church gathereth of that garment.*

Postquam autem illuserunt ei, exuerunt illum purpura, & induerunt eum vestimentis suis, Saith *S. Marke*, chap. 15. as if he would say, After that they had whipped innocent Iesus in *Pilats* court, & iniuried him in wordes, they put off the purple robe, which in mockery they had put on him, and clothed him in his first garments, which they had taken from him. *Aulus Gelius*, and *Macrobius* write, that from the time that the emperiall monarchie began among the Assyrians, and went vnto the Romanes; the Romane emperours did alwaies vse fiue notable priuiledges: by the which they were honoured and knowne of all men. These emperiall and princely priuiledges were; to weare a crowne of gold vpon their head, hold a royall scepter in their hand, weare a garment of purple or scarlet on their bodie, be spoken vnto with the knees on ground, and that they should keepe the gods from all perill and danger. *Plutarch* saith, That to be carried in a horse-litter, clothed with purple, dine with his gate shut, weare gold on his gowne; was only lawfull for the *dictator* of Rome: insomuch that they did not suffer men to liue according vnto their opinion, but conformably vnto reason.

The case then standeth thus; that when the sonne of God had confessed before *Pilat* that he was a king, although his kingdome was not of this world; *Pilats* seruantes fell into a great laughter, and tooke Christ to be a very simple man, because that it seemed vnto them that to be a king, (as he said he was) he was weake in power, poore in wealth, simple in his answers, meane of knowledge, and altogether without fauour. And the matter did not thus end, in that they did laugh to heare Christ say, that

that he was a king, but they skorned much more at him, when they heard him say, that his kingdom was not of this world. And the cause was, because *Pilat* and his companions did not thinke that there was any other life, but that the soule did die with the bodie: and so they tooke that answer for an exceeding great folly, and therefore they tooke occasion to make a very iesting stocke and a play of Christ. And therefore comming to play their parts, they brought in Christ for a king, and *Pilats* seruants for his vassals, and because he should represent the person of a king, they put a garment of purple vpon his backe, and a crowne of thorns vpon his head, and in his left hand a scepter of a reed, and bowing their knees said vnto him, all haile king of *Iurie*.

S. Augustine vpon *S. Iohn* saith, If the son of God should haue said, My kingdom is of this land, he might haue seemed to haue preiudiced the *Romane* common wealth, but seeing he saith, that his kingdome is not of this world, but of the other; tell me (O *Pilat*) what preiudice doth he to the Romane empire? Where Christ saith, that his kingdome is not of this world, *S. Ierome* saith, That in this speech he hid a greater mysterie than *Pilat* was worthie to reach vnto or vnderstand: seeing that therby we are assured that there is another life to come after this, and that we hope for another glory after this paine. If Christ had said only (saith *Ambrose* vpon *S. Luke*) that he was not a neighboure of this world, he had sayd very little; but in saieng that his kingdom was not of this world, he sayd much: because that by those words he gaue vs to vnderstand, that as wicked men in this world haue many things to delight them selues & reioyce in, so he also in the other, had a kingdom to reward his withall.

Anselmus saith, *Pilat* sitting in his tribunall seat, and the theefe that was in the prison heard these words a like, My kingdome is not of this world; & yet *Pilat* laughed at the saieng, How is it possible that thou shouldest be a king? and the theefe vpon the crosse said, Lord remember me. *Oderunt Aegipty filios Israel illudentes eis: & ad amaritudinē perducētes vitā eorū*, saith the holy scripture, *Exodus* 1, as if he should say, The children of *Israel* in the captiuitie of *Aegypt* were very much discomforted, & without all hope: not so much for the troubles & vexatiōs which they

gaue them, as for the iniurious words which they vttered againſt them; iniuring them at euery word, with dog, ſlaue, Iew, and ſuch like reprochfull terms. *Aſcende calue, Aſcende calue*, ſaid the children of *Samaria* in *Bethel*, skoffing & ieſting at old holy *Eliſeus*, 2. Reg. 2. Whether doeſt thou go old bald fellow, or from whence doeſt thou come old pilled man?

When penſiue king *Saule* fled from the warre, through the mountains of *Gilboa*, as the *Philiſtians* purſued him; he ſaid vnto his ſpeare-bearer, *percute me, ne forte veniant iſti incircumciſi, & illudentes mihi interficiant me*; as if he ſhould ſay, Draw that thy ſwoord out of hand, and cut off my head with it in this place, before the enemies ouertake vs and ſley both thee and me; for I ſhould be more greeued at the reprochful ſpeech which in skoffing ſort they dare vſe againſt me, than for the life which they can take from me.

Of theſe notable examples we may gather, what a great offence it is to skoffe and frumpe one at another: which dooth plainly appeare, in that, that euery man of a free and noble courage, and ſhamefaſt countenaunce, doth more greeue at a ſpightfull and contemptuous word ſpoken againſt him, than at tenne wounds giuen vnto his perſon. *Seneca* in an epiſtle ſayth, That becauſe a noble heart doth regard nothing more in this life, than that all men ſhould make reckoning and account of him; there is no greefe which doth deeper wound his heart, than to ſee men skorne and skoffe at his words. *Plutarch* reporteth, that *Alcibiades* the Græcian ſayd; I ſweare by the immortal gods, that I did not ſo much greeue for being baniſhed from Lycaonia, or that my goods were confiſcate, or my perſon wounded, as I did at one contemptuous word which *Teſiphon* vſed againſt me in Micara; by the which he did let me vnderſtand, that he had a great preſumption of himſelfe, and of me ſmall reputation.

This being ſuppoſed, we may well gather what greefe the ſonne of God felt, to ſee himſelfe skorned and mocked by *Pilats* ſeruaunts. The which iniurie and skoffing, good Ieſus did ſo much the more feele, than all others, by how much leſſe he did deſerue it than all others. S. *Barnard* in a Sermon of the paſſion of our Lord, ſayth, Aboue all which were borne in this

world,

world, Christ did most of all feele euery iniurie which was said or done vnto him: because that in the labours and vexations which we suffer, it doth much ease the paine which we endure to compare it with the fault which we committed. But because our blessed Lord could not cõpare his punishment, with his fault but with his innocencie, he did not only feele and greeue at the shame and reproche which they did vnto him, but also the malice vvhich came vvith it. Men are vvont in court to skoffe at such as are ill fauoured in their personage, filthy in their doings, fooles in their speech, proud in conuersation, & therfore presume more than they deserue, and deserue lesse than they haue. Who dare say that there was any spot in Christ, or that he was noted for any vnseemly thing? Those of *Pilats* palace, had no occasion and lesse reason to mock at Christ, seeing that his personage was very beautiful, his conuersation very holy, his doctrine very catholicke, his words very circumspect, and his works very orderly and vertuous. Mocke not O *Pilat* (sayth *Chrisost.* vpon S. *Matth.*) mocke not at Christ, neither doe thou consent, that those of thy house scoffe him, by clothing him in purple: for there is more in him than doth now appeare, and heareafter there vvill more appeare of him than now doth: for as in vs that which vve presume is more than that vvhich vve are vvorthy of, so in the sonne of God, that vvhich he hid of his goodnes, is more than that which he shewed to the world. Why (saith *Bonauenture in Stimulo*) doost thou cõtinue to go to the palace, seeing thou wast euilly handled by those of that palace? doost thou not know, that in *Caiphas* palace, they did buffet thee, in *Herodes Ascalonitas*, they wold haue taken thy life from thee, in the other *Herodes Agrippa*, they put a white gown on thy backe, and in *Pilats* palace in skoffing maner they clothed thee in purple? O cõfortlesse mother, why art not thou present when they skoffe and iniurie thy son, & why doost thou not giue eare to the reproches they vse against him? & seeing thou canst not saue his life, vvhy doost thou not recouer thy goods from them? Is he not thy flesh, seeing thou broughtst him into the world? & his blood thine, seeing thou gauest it him, and his cote thine, seeing thou didst spin it? If his flesh be thine, vvhy do they whip it? if the blood be thine, why do they shead it? if

his cote be thine, why do they take it from him? O wicked *Pilat*, O vniuſt iudge, in what law of the Romanes diddeſt thou find, that in one day and in one hower, they ſhould take away the ſonnes life and the mothers goods? had it bene much for you to haue left one coat vnto the ſoune of ſuch a mother? be not diſcomforted, O comfortleſſe mother; but conſider that which he keepeth for thee, and that which thou doeſt keepe for him, that is, his heart and thy heart; and doe not feare that *Pilat* can take them from you, or the hangman diuide them in two.

Rupertus vpon S. *Iohn* ſayth, The hatred which the Iewes bare Chriſt was ſo great, that by their wils they would haue changed him into another; and therevpon it was, that they changed his skinne when they whipped him, they changed his cote when they mocked him, they changed his eſtate when they crowned him, they changed his name when they ſayd, Behold the Man; they changed his familie when they gaue him theeues for his companions; and they changed his life, when they did put him to death. *Tu ſcis opprobrium meum, & confuſionem meam, & reuerentiam meam*, ſaith the Prophet in Chriſts name, Pſal. 68. as if he ſhould ſay, O my eternall father, thou and no other, dooſt know well the nicknames they vſe againſt me, the iniuries they doe vnto me, the confuſion they put me vnto, and the falſe witneſſe that they beare againſt me: in ſo much that, that which I ſuffer by them is very much, and that which I deſerue to ſuffer very little. *Caſſiodorus* vpon theſe words ſayth, The ſonne of God had reaſon to ſay vnto his father, *Tu ſcis opprobrium meum*, becauſe the iniuries which he ſuffered were ſo many, and the torments which he felt ſo greeuous, that there was none of the martyrs able to abide and ſuffer them, nor any tongue to rehearſe them.

Neither dooth it want a great myſterie for the ſonne to ſay vnto the father, *Tu ſcis confuſionem meam, & reuerentiam meam*, Thou knoweſt the reuerence and reſpect which is due vnto me, and the confuſion and deſpight which I ſuffer of the wicked; of which words we may gather, that Chriſt did not greeue leſſe for the honour which they tooke from him, than at the puniſhment

which

which they gaue him. For the sonne to say vnto the father, *tu scis confusionem meam*, is to let vs vnderstand, that when he saw himselfe in *Pilats* palace with a crown of thorns vpon his head, a garment of purple lapt on his body, a hollow reed in his left hand, his person mocked at, his doctrine iested at; his shame was so great, that if it had bene offered vnto any other of lesser courage than himselfe, he would haue died for greefe and shame in the place. S. *Cyprian* sayth, That the sonne of God had great reason to say vnto his father, Thou doost know my confusion, *& meam reuerentiam*, for if we will confesse that which Christ did merit, together with that which he did suffer for vs, we should not only not be able to reckon it, but also not to thinke it.

The iniuries which we did speake of before, which the Ægyptians did vnto the Iewes, the Philistines vnto king *Saul*, the children vnto the prophet *Elisæus*, and *Michal* vnto king *Dauid*, were all common iniuries, and such as men indure daily; but those that were done to good Iesus, were not only greeuous to beare, but also such as neuer were before suffered by any. Who will not say, but that Christ had great reason to say vnto his father, *tu scis confusionem meam*, seeing that with the purple robe, with which in times past they clothed princes for an honor, they clothed Christ for dishonour? Was it not a great kind of martyrdome, to vse as an infamie and a discredit vnto Christ, all those badges of honour with the which all other princes shewed their greatnesse.

We know well that the vaile of *Sanctum sanctorum* was of purple, and the curtains of the Arke of purple, and the captaine *Holofernes* his pauilion of purple, and that in *Pharao* his house they cloathed *Daniell* with purple, and that on the marriage day *Ionathan* vvas cloathed in purple, in so much that before Christ came into the world, all such as apparelled themselues in purple, did it as a great honour due vnto them. Shall the purple then, that was had for an honour in *Sanctũ sanctorum*, and was an ornament to the temple, loose his reputation, and be counted vile, because the sonne of God was cloathed with it? Why did God permit that there should be purple in the old temple, seeing that his son should be mocked with it before *Pilat*? considering that it is said by thee, O good Iesus, If any man honour me, my father which is

in heauen, will honour him. Why dooſt thou promiſe honour and credit vnto thoſe which ſerue thee, and yet dooſt ſuffer the poore purple which cloathed thee, to looſe it? In paiment of that, that the poore purple did couer thy naked and vvounded body, vvilt thou therfore that for that cauſe it looſe his old honour? O that in me and vpon me, the purple is not abaſed but exhalted! not diſhonored, but highly honoured! for in ſuffering that in my paſsion, I ſhold be clothed with it, there is a great myſterie ſignified, which is now vnknown to *Pilats* ſeruants, and ſhalbe hereafter reuealed vnto the martyrs of my church. *Caput tuum vt Carmelus, & comes capitis tui, vt purpura regis iuncta canalibus, cant.* 7. ſaith the bridegroome vnto Chriſt, as if ſhe ſhould ſay, When I ſettle my ſelfe to behold thee, I ſee that thy head is as big as the hill Carmel, and thy throat as high as a high tower of yuorie, and the colour of thy haire as it were of princely and fine purple, when it is died with the blood of the oyſter.

Before we come vnto the ſence of this ſpeech, it ſhall be neceſſery to declare the letter of it, becauſe there be many things in holy ſcripture ſo obſcure, that they cannot be vnderſtood, vnleſſe they be declared and laid open from the bottome. It is then to be noted, that in times paſt they called nothing purple, but the garment which was died with the blood of a ſea ſhell-fiſh. And becauſe the garment might be the better died, they threw the blood of the fiſh into woodden conduits, and then the garment died of that wooll there, they called roiall purple, becauſe that kind of ſea-fiſh (called a ſea oiſter) was only found in the ſea that compaſſeth Cyprus: as thoſe oiſters were few, ſo it followeth that there was but little purple. And thereof proceeded the law, that no man ſhould be ſo bold as to weare purple, vnleſſe he were a prince, or of roiall blood. Applying then the figure vnto the thing figured, we will ſay that by the head is meant Chriſt, by the conduits, his precious wounds; by the die of the oiſter, his pretious blood; by his long haire, his holy glory; and alſo by his purple locks, his glorious martyrs; who were died & made red, not with the blood of the oiſters of Cyprus, but with the blood which ran from his ſide, when he was tied at *Pilats* pillar. S. *Cyprian* in his booke of martyrdome ſayth, For the ſonne of God to ſuffer him-

ſelfe

selfe to be iested at, and cloathed in a purple garment in *Pilats* house: what other meaning had it, but only the blood, which the martyrs should shed for him throughout the world? And what other meaning had his cloathing of purple, and the couering of all his naked flesh with the same bare garment, but onely that he would esteeme so much of the blood shed by thē, that he would cloath himselfe with it, and honour himselfe with it, as with his owne?

It wanteth not a mysterie, and that a great mysterie, that the garment wherwith they clothed & mocked Christ, was first died with the blood of the oister, and then with that which ran from Christ, thereby to giue vs to vnderstand, that all our works are of no value, if they be not first bathed in the grace and blood of Christ. And that in *Pilats* house the blood of the purple should meet with the blood of Christ without spot, and there giue die vpon die, colour vpon colour, and painting vpon painting. It was to let vs vnderstand plainly, that when Christ did bathe that purple with his owne pretious blood, that then he did allow and receaue for his own, all the blood that afterwards should be shed for him in his church. *Theophilact.* sayth, As the holy-ghost made *Caiphas* to say, It is expedient that one die; and *Pilat* to say, That which I haue written, I haue written; so he made *Pilats* seruants to cloath Christ with a purple garment and no other. For it is no other thing for blessed Iesus to be compassed with purple, but to be vnited with his catholicke church. S. *Ierome* vpon S. *Matthew* sayth, Not by chaunce, but for a great mysterie, Christ was cloathed with a garment of purple red, and mocked and skorned in it, because that all which they did the more to dishonour and defame him, did follow after vnto Christ his greater honor & fame: seeing that afterward there were an infinit number of martyrs that cloathed themselues with the same bloody purple, and which with good will lost their liues for his sake. O purple red garment! O happie purple! where did thy price rise to so high a price? when thou wast cloathed vpon Christs flesh. When wast thou so esteemed in princes houses; or vpon emperors persons so respected; as when thou wast woorthie to couer that sacred flesh, vnder whose feet all the Seraphins doe lay their crownes? The eternall

father giueth his angels no other licence, but vpon knee to adore his sonne; and doth he giue leaue to cloth to couer him? And dooſt thou not know, O purple, that in times paſt thou didſt honour him whom thou didſt cloath? and that now he whom thou dooſt couer, doth giue thee honour?

O good Ieſu, O the loue of my ſoule, wilt thou not make a skarlet garment of my ſtonie heart, with the which I may couer thy whipped fleſh, and thou with the ſame couer my wounded ſoule? Die then, O good Ieſus, die this my heart vvith thy pretious blood; and make of it a purple or a skarlet garment, with the vvhich thou mayſt couer thy ſelfe, and cloath me. For if thy bodie be hurt with wounds, is it not woorſe that my ſoule is loaden with offences? It cannot be ſayd then that purple hath loſt his eſtimation, becauſe Chriſt was cloathed with it: for it was neuer ſo much ſet by when a Prince wore it in earneſt, as when they cloathed Chriſt with it in ieaſt.

It is alſo to be vveighed, that in *Pilats* houſe Chriſt was couered all ouer with purple, and in the figure which we ſpake of before, his haire was only coloured with that colour; whereby he doth giue vs to vnderſtand, that our Lord doth as well accept of good deſires, which are figured by the haire, as he doth accept of workes which are figured in the garment of purple. S. *Barnard* in an epiſtle ſayth, That he is cloathed in purple red, on whome the blood of Chriſt is well beſtowed; and then the blood of Chriſt is well beſtowed, when he doth conforme his life vnto the Goſpell: becauſe it doth little auaile a chriſtian, that Chriſt his blood was ſhead for him, if he do not bathe his owne life in it. Then the ſeruaunt of our Lord hath his haire died in purple, when he hath all his thoughts occupied in thinking on the blood of Chriſt.

CHAP. III.

How Chriſt was crowned with thorns, and of diuers ſorts of crowns, and of the great myſteries which are meant by them.

Et

ET plectentes coronam de spinis, posuerunt super caput eius, saith Saint Mathew chap. 27. As if he should say, After that the hangmen had clothed Christ in purple red, and taken his owne garmentes from him, they put a crowne of thornes vpon his head; which they did the better to mocke him, and laugh him to skorne. It was without all doubt a greeuous skoffe, and a cruell inhumanitie, to crowne and hedge in Christes head with thornes. For if an old troden thorne doe hurt and pricke the hardest heeles; how much more should they hurt and rent in sunder Christes tender temples? This crowne was made of certaine drie bulrushes of the Sea, hard and sharpe; of the which they wreathed a crowne, placing the sharpe pricking endes one against the other, which they put vpon Christes head, like a crowne, or an *Aester* garland.

If *Aulus Gellius* report a trueth, they had in Rome one kinde of crowne, which they called *Triumphall*, which they gaue alwaies vnto him who had wonne king or kingdome: Another called *Militarie*, or belonging to a souldier, which they gaue vnto him, who had slaine another in a challenge: there was another called *Obsidionall*, which they gaue vnto him, who had leuied a siege, and so deliuered the people: Another called *Nauall*, which they gaue vnto him, who had ouercome by sea: Another called *Ciuicall*, which they gaue vnto him, who had set the common-wealth in peace and quietnesse: And one other there was also, which they called *Castrense*, or belonging to an armie, which they gaue vnto him who had appeased mutinies in the campe.

Among all these kindes of crownes, haue you heard of anie made of thornes? *Cyprian* saith, The crowne which they put vpon Christ his head, either was put for dishonour, or for honour, for a punishment, or for what other cause you will: and yet from the beginning of the world, vntill the comming of the sonne of God, there was neuer any crowned with a crowne of thorns, neither for honour, nor dishonour, nor yet for a punishment. But because these men were the members of the diuell, they inuented

that

that new kind of torment. Was not (thinke you) that inuention of the crowne, a new kinde of torment, ſeeing that they did ſo fix it, and place it vpon Chriſtes head, that all the endes of the thornes were bloudied with the bloud of the lamb: and euery prickle enameled with the skin of God? *Theophilus* ſaith, When Chriſt was clothed in purple, that went no further than to a ieſt: but vvhen they did put a crowne of thorns vpon his head, that went further than a ieſt; and became a greeuous pain and puniſhment, & ſuch as neuer was heard of before. For looke how many thornes did enter into Chriſt his skin; ſo many ſtreames of bloud did iſſue out of his head. The thornes went in, where the bloud iſſued out; and bloud iſſued out, where the thornes went in. Inſomuch that as the lether thongs did open his ſhoulders when he was whipped at the pillor, ſo the thorns did likewiſe pierce his head in the palace.

Barnard ſaith likewiſe, That the greateſt tormentes which Chriſt did feel in his paſsion, & that which moſt of all went to his heart, were his ſweating of bloud through the pores of his body, the piercing of his braine with the thorns, the breaking of his ſinewes with the nailes, and his mothers ſwooning before his face. Tell me, O good Ieſus, tel me I pray thee, what diſeaſe haſt thou in thy head; that they ſhould ſearch it with ſharpe thornes? haſt thou any putrified bloud in it, that requireth letting of it out in ſo many places? If thy head be broken, O good Ieſus, ſeeke no cure in *Pilats* palace; for his courtiers doe not ſtanch bloud, but let bloud; they binde vp no wounds, but open them; they heale no ſores, but make them: yea they cure not, but kill. O how well thou didſt pay the lieuetenant *Pilat*, for remaining one night in his houſe, ſeeing thou didſt hallow the greateſt part of it with thy bloud! For there was no porch, gallery, nor hall, which thou didſt paſſe through, which thou didſt not leaue ſprinckled with it. *Anſelmus* ſaith, When the time came to crowne the ſonne of God with thornes, the hangmen went ſo carefully to ſeeke one out, and ſo quickly they wreathed it, and ſo furiouſly put it vpon his head, and ſo cruell they were in preſsing it downe, that they did not fauour their owne handes, although they did hurt them with the thornes: in ſuch ſort that they did wipe the bloud which ranne downe their curſed handes, either on the purple

which

which he ware, or elſe beſmeared and annointed Chriſt his face with it.

Vngit Moſes digito ſuo altare ſanctum, & omnia vtenſilia eius oleo vnctionis, ſaith the holy ſcripture, Leuiticus 8. and the meaning is; That day in which God commaunded *Aaron* to be made the chiefe Prieſt, good *Moſes* did annoint all the holie altar with holy oyle, and all thinges elſe which vvere vvithin the tabernacle. That high figure doth verie well anſwere vnto the thing figured, ſeeing that the holy altar is Chriſt, the ornamentes, his ſacred members, which were all annointed and hallowed, not with oile of Oliues, but vvith the bloud vvhich ranne out of his bovvels. And as *Moſes* left nothing about the altar, vvhich hee did not hallow vvith that holie oile; ſo there vvas no one member of Chriſt, vvhich vvas not bathed vvith his owne pretious bloud; inſomuch that if at that time, there had been an anatomie made of Chriſtes bodie, they ſhould haue found more of his bloud ſhed vpon the ground, than gathered vvithin his vaines.

What other meaning hath it, that the altar vvas annointed vvith holy oyle, and the very ſame day to make *Aaron* high Prieſt; but onely that the ſelfe ſame day, that Chriſt did annoint his body with his owne bloud, he choſe the Prieſthood of his Church? There is great difference betwixt the vnction of the Church, and the vnction of the Synagogue; becauſe that *Moſes* did ſpend no more oyle, than vvould wet one finger onely; but in the vnction, vvhich our great redeemer made, of his Church, he did not ſpend his bloud by fingers, and ſmall quantities, but by pintes and quartes: inſomuch that although he could haue annointed all the vvorld vvith one onely drop; yet he ſhed all that was in his body. Conſidering how Chriſt his garment was bathed in the inſide, with the bloud vvhich ranne from his ſhoulders, and on the outſide bebloudied vvith that vvhich ranne from the prickes of the thornes: it is little to be doubted that vvho ſhould haue beholden Chriſt all that time, he vvould haue ſeemed rather ſome beaſt panched, than a man which were aliue.

O what difference there is betwixt ſeeing and writing it! ſpeaking

king and taſting it! that is the narrow ſtraight that thou ſaweſt thy ſelf in, and the ſad & ſorrowful agonie which thou didſt paſſe through, when in *Pilats* houſe, ſome did pull of thy owne garments, and others cloath thee in purple; ſome put the crowne on thy head, and others preſſe down the thorns to thy head, & ſome put the reed in thy hand, & others ſtrike thee on thy head with it. And to what end did they ſtrike thee with the reed on the head, but becauſe the thorns ſhuld pierce deeper into thy brains? What ſhould I ſay more? but that ſome called him king of the Iewes, ſome a captaine of theeues; ſome did reach him a ſtoole to ſit on, and ſome tooke it away againe by ſtealth, becauſe hee ſhould fall: inſomuch, that conſidering the haſt which they made, and extremitie which they put him vnto, we may vvell ſay, that they neither gaue him time to reſt, nor place to breath in. What will a row of thornes put togither doe, being as they were thruſt into the fleſh of his moſt ſacred temples: when any one of them was ſufficient to teare his skinne, and did in verie deed ſhed his bloud, rent his fleſh, breake his skull, and make his very braines to flie out? If thou canſt not ſuffer thy head be loaden with haire, what thinkeſt thou good Ieſus ſhould feel, being loaden with brambles and thornes? *Maledicta terra in opere tuo, ſpinas & tribulos germinabit tibi*, ſaid God vnto our father *Adam*, when he had ſinned; as if he had ſaid, I did bleſſe the earth, when I did firſt create it, and now I curſe it, ſeeing I ſee thy ſinne: and the curſe which I giue it is, that in ſtead of giuing thee good wheat, ſhe giue thee many brambles, and in lieu of many eares of corne, ſhe giue thee many briers and thornes; inſomuch that thou mayſt looſe that vvhich thou haſt ſowen, and that thou mayſt plough and digge, and not receiue the fruit of thy trauell. O high myſterie, and vnſpeakeable ſecret! ſeeing that in the old lavv the croſſe vvas curſed, & he likewiſe which died vpon it; and ſeeing the earth was curſed, and the thornes vvhich ſhe brought forth: bur vvhen good Ieſus his pleaſure vvas to end his life vpon the croſſe, and after he had ſuffered them to crovvne his holy head vvith thornes, all vvas healed, euerie thing made able and good, all things bleſſed, all things reconciled, and hallovved vvith his pretious bloud.

Cyprian

Cyprian vpon the passion of our Lord saith; For God to say vnto our first father, that the earth wherin he dwelled should bring forth thornes and briers, was to say that our cursed flesh should bring vs forth sins and offences; all which, like vnto sharp thorns, should pricke our consciences, & make our soules to bleed. Then the sinful soule doth bleed, whē the bloud of Christ doth not benefit her, & then the bloud of Christ doth not benefit her, when the thorne of sinne doth not come out of the conscience: insomuch that he first endeth his life, then he giueth ouer sinne. The earth of my owne flesh is cursed, and out of fauour: for if I take from it the brambles of pride, she bringeth forth presently thornes of enuie, If I weed it of the nettles of couetousnesse, immediatly springeth vp thistles of anger: and if I grub the bushes of gluttonie, straightway she bringeth vp swelling bubbles of lecherie; and if she rest but one day, she casteth vp by and by the grasse of slouth.

Theophil. saith, What weapons thinkest thou hath the diuell but onely the thornes of our consciences? These wicked weapons Christ tooke away from him, when he was crowned with thornes: and thereupon it is that how much the more, blessed Iesus did load his head with thornes, so much the more hee did vnburden our soules of sinnes. What other meaning was there for the son of God to put so many thorns vpon his head, but only that he would load himselfe with all our offences? Why didst thou consent, O my good Iesus, that with the thornes they should as it were with awgers boare thine head: but onely therby to take away from thence, in vs, the matter and corruption of sinne? that matter and corruption then is poison, that is to say sin, seeing that a small sinne is inough to poison all the world. O how much greeuouser a paine the crowne of my sinnes and offences gaue Christ, than all the thornes which the Iewes put vpon his head: because the thornes wearied him but one day, but the crowne which I giue him doth greeue him euerie houre and day.

Abstaine then O my soule, abstaine from sinning, and thou my heart abstaine from vncleane desires: because that how many sinnes thou doest euery day commit, so many thornes thou

doest

doeſt weaue, and put into the crowne of thy God: and that which is worſt of all, is, that *Pilats* thornes were faſtened only vnto his head, but your ſinnes go through his ſoule. *Baſill* ſaith, As the thornes which entered into Chriſt his head, were ſo manie fountaines of bloud, which did runne from him: ſo in like maner the martyrs which ſhed their bloud for God, did put ſo manie pretious crownes vpon his head. What other thinges were the ſtones with the which they ſtoned Saint *Stephen*, but ſharpe thornes with the which they tooke away his life, and made a crowne of glorie for bleſſed Ieſus? who doubteth, ſaith Saint *Auguſtine*, vpon Saint *Iohn*; but that that by the crowne is vnderſtood glorie, and by the thornes wreathed in it, the fleſh of martyrs rent and torne in peeces? Not without a great myſterie Chriſt did put the crowne of thornes vpon his head, rather than elſewhere; becauſe there is nothing in this mortall life, which giueth ſo much honour to Chriſt & to his Church, as the martyrs which loſt their life for him. It ought to be deeply conſidered, that it is neuer read, that Chriſt did at anie time put a garland of roſes vpon his head: and yet wee know vvell that hee put a
„ crowne of thornes, whereby we are giuen to vnderſtand, that
„ in high roomes of the Church, delicate ſoft men, like vnto roſes,
„ ought not to be placed; but penitent, auſtere, and rough men
„ like vnto thornes. *In ſpina horti omnes aues ſedebant*, ſaith the Prophet *Baruch*: chap. 6. As if he ſhould ſay, I ſaw in a great garden a buſh of thornes verie ſharpe and bigge; vpon which buſh, there ſate and made their neaſts, all the birdes which could flie.

Saint *Ierome* vpon theſe wordes ſaith, The buſhes and thornes are nothing elſe, but the temptations which fight within vs, and the aduerſities which we endure; both which we haue no reaſon now to feare: eſpecially ſeeing that the ſonne of God would crowne himſelfe with thorne, becauſe he did caſt no trauell vpon himſelfe, whereof he did not firſt disburden me. Did he not (pardie) load all that vpon himſelfe, whereof he did vnload me; when he tooke vpon himſelfe the puniſhment which I deſerued, and gaue me the grace which himſelfe poſſeſſed, and alſo when he tooke my death and gaue me his life? For the Pro-

phet

phet to say that all the birdes, made their neasts in those bushes, is to tell vs, that all the thornes of our tribulations were broken, and were made blunt in Christ his head; by reason whereof we haue no cause to feare them, because that all those which were sharpe thornes in his head, be vnto vs verie sweet and soft roses. It is much to be noted, that the Prophet did not see any of those beastes fall vpon the thornes, which go vsually vpon the ground, but onely those birdes which flie in the aire; to let vs vnderstand thereby, that all such which Christ will put vpon his crowne, must suffer many thornes of aduersitie; because that sweet Iesus doth put our pleasures vnder his feete, and our trauels and paines vpon his head. If thou wilt therefore my brother, haue Christ to put thee vpon his head, and haue place in his holy crowne, make vnto thy selfe a thorne of austere life, and in thy aduersities haue great patience, because that vnder crownes of gold manie pleasures are suffered; but vnder the crowne of thorns, there is nothing but paine and trauell admitted. *Rupertus* vpon *Abacue* saith: For the Prophet to say, that the birds did light, and make their neasts in that bush of thornes, is thereby to teach vs, that because all mans life is nothing but a continuall tentation, we may say truely; that he hath no neast in the crowne of Christ, who is not compassed with trauell and tentation.

The Prophet saw none of those birdes which he saw, light vpon the greene flourishing trees, but onely vpon drie thornes; vvherein hee doth signifie, that if we will be perfect, and make our neast in the crowne of our Lord; it is conuenient for vs first to wreathe a crowne of thornes, hardening our selues against all aduersities: because that looke how manie tentations we shall ouercome in this life, so manie pretious stones doe we gather togither, to enrich and beautifie our owne crowne vvithall.

What other thing were the stones, vvith the vvhich they did stone S. *Stephen* vpon earth, but certain pretious stones vvith the vvhich they did crowne him in heauen? O good Iesus, O my soules delight, I vvould to God it would please thy infinit goodnes to giue me this thy crowne, & if not, yet to impart vnto

me

me some part of it: for although I be not a king worthy to be crowned; yet I am a sinner worthy to be punished, and how vniustly thou wast crowned, so iustly should I be mitred with a scrowle of my offences. What meaneth this, O good Iesus, what meaneth this? Vpon Palme sunday last, as thou didst enter into Hierusalem they did cast olive branches vnder the asses feete thou didst ride vpon, and doe they now put drie thorns vpon thy head? Why doest thou suffer or yeeld thy consent, that they should do more honour vnto the earth which the asse treadeth, than this day they doe vnto thy sacred head? O cruell thornes, O vngratefull creatures, I coniure you by that God which made you, and by that which you owe vnto pietie I aske you, that you giue ouer piercing of those holy temples, and that you would enter into my sinfull bowels: for out of Christ his head you shall draw nothing but bloud, but out of my wofull bowels, you shall draw thousands of sinnes: seeing you will let any man bloud, O cruell thornes, I am he whom you should doe it vnto, I am hee of whom you should make the anatomie; for looke how vniustly you did let my God bloud from the vaine of the head; so iustiy you might let me bloud from the vaine of my offences? I haue said verie little, in saying that you might let me bloud in one vain: for I might better haue said, that you should let me bloud in all: for the sinnes which I haue committed are so many, that without comparison they are more in number than my vaines, and my wickednesse more than all the members of my body. I doe not aske thee, O good Iesus, I doe not aske thee with our mother *Eue*, that thou wouldst giue me of the tree which was forbidden, nor with *S. Peter*, that thou wouldest take me into the boat with him, nor with the *Zebedees* that thou wouldest place me on thy side, nor with the Ruler that thou wouldst go to my palace, that which I aske and entreat thee for is, that thou wouldest giue me thy holy crowne for my pillow, and that thou thy selfe wouldest be the downe to stuffe it. O mightie redeemer, O my Lord crowned with thorne, tell me I beseech thee wherof wilt thou be liberall and magnificent, if thou be hard for thornes and brambles? Giue me leaue then, giue me leaue, in this thicke platted hedge to make my abode, giue me leaue among these thornes

to

to make my neast: if not, yet at the least suffer me to sleepe in the shadow of the bushes; and that if there fall not to my lot, part of the thornes which are on high, yet that there come vnto me some of the bloud which runneth downe vnto the ground.

CHAP. IIII.

How for a mockery & a ieast, the Iewes did put a reed in Christs right hãd: & of the high mysteries which are gathered therby.

POsuerunt arundinẽ in dextra eius: & percutientes caput eius, salutabant eum, dicentes, aue rex Iudæorũ, saith S. *Math.* chap. 28. As if he would say, The Iews not being contented, to haue clothed the son of God in a thread bare purple red garment, and put a crown of thorn vpon his head, did also put a hollow reede in his right hand, and bowing their knees, stroke him on the head with it, & saluted him for king of Iury. This was the third mock which they gaue vnto the diuine person of Christ, and in the first when they clothed him in purple, they coated him like an ambitious man: In the second, that is, when they crowned him, they quipped him of pride: and in the third, to weet, in the reed, they noted him for a dizard. *Cyprian* vpon the pasion saith, As among great princes, their soueraigne dignitie was signified in wearing of pulple, & shewed their power in putting a crowne on their head, and made their vpright iustice known by the scepter which they bare: those of *Pilats* court would represent all this in Christ for a mocke, and in a ieast serue him with it. We might say better that they did offend him, rather than serue him; seeing they put an olde coat of purple on his backe, and a crowne of sharpe thorns vpon his head, and in his hand for his scepter, a hollow reed: meaning thereby to let men know, that as he was a great mocker, so his kingdome was also a great mockery. Christ did much greeue at this iniurie, and had great reason so to doe; because the iniuries which were past, tended onely vnto the punishing of his body, but this of the reed touched his honor; because thereby they would haue giuen men

to vnderſtand, that as the reed doth naturally want pith or marrow, ſo the perſon and head of Chriſt did want braine and wit. What greater iniurie can there be offered vnto any man, than to call him a foole? *Plutarch* reporteth, that *Plato* was woont to ſay, that as long as the gods would keepe him a woman to ſerue him, and his eyes to read with, and his iudgement to gouerne himſelfe by, all other vexations and trauels of this world might tempt him, but not diſquiet him. What hath hee who hath no wit? and what doth he lacke which wanteth not his iudgement? *Theopil.* ſaith, To put a reed in Chriſt his hand, is to mocke him of being a foole, and of folly; which could not be in him, and was contrarie vnto his dignitie to commit; ſeeing that it is he in whoſe ballance all things are waighed, and by whoſe wiſedome all things are gouerned.

Chryſoſtome vpon Saint *Mathew* ſaith: If it ſhould be true, that this man in whoſe hand you doe put a reed in token of folly, could commit any folly; there ſhould be neither heauen nor earth: For if a foole had the gouernment of all this workmanſhip in his hand, the world would haue been at an end manie daies agoe. Saint *Ierome* in an Homely ſaith; Theſe wordes coſt Chriſt verie dearely, when he ſaid, My kingdome is not of this world: for from the time that before *Pilat*, he ſaid that hee was a king; but yet that his kingdome was not of this world, they reputed him preſently to be an infamous dizard: for according to the roughneſſe of his perſon, and pouertie of his life, he ſeemed rather to haue a diſpoſition to put him in a houſe of bedlem, than commend vnto him the gouernment of kingdomes. Chriſt ſaid vnto *Pilat*; *regnum meum non eſt de hoc mundo*; As if he would ſay, Although thou doe ſee me, O *Pilat*, ſold like a ſlaue, apprehended like a theefe, bound like a foole, vpon my knees like a ſeruant, accuſed like vnto a malefactor, and defamed like vnto a ſeditious perſon; yet know thou that I am a king, and haue alſo a kingdome, although it be not of this world. Saint *Ambroſe* vpon Saint *Luke*, ſaith; When the ſonne of God ſaid that his kingdome was not of this world, hee did plainly vndeceiue the Iewes, and ſhewed them, that he pretended nothing at all the kingdome of Iſraell: And likewiſe *Pilat*, that he aſpired

not

not vnto *Tiberius* empire: but neither of them both did vnderstand this high speech, seeing they ieasted at him who spake it, and likewise at the speech which hee vttered. *Rabanus* saith, When good Iesus said, that his kingdome was not of this world, he did no lesse vndeceiue the church than he did the synagogue; and principally in that point, that for the aduersities which they should passe through; and for the martyrdome which they should suffer for his sake, they should hope for no reward in this life, but in the other; because our Lord doth so much esteeme of the goodnesse of those which are good, that for to requite one of them alone, he thinketh it too little to make him Lord ouer all the world. *Barnard* to this purpose saith, Seeing that the sonne of God doth confesse before *Pilat* the deputie, that his kingdome is not of this world, what doest thou aske of him, what doest thou intreat of him, what doest thou hope for of him in this world? If thou doest aske a quiet life of him, much honor, store of wealth, great fame and credit; he may well answer, that thou shouldst aske for these things of the princes of this world, because he is king of the other world, which is euerlasting. *Theophilactus* saith, To say that my kingdome is not of this world; Looke how much this speach was skandalous vnto the Iewes, so much it is comfortable vnto the Christians: seeing that hee doth assure vs thereby, that there is another world, and another kingdome, whereof he and no other is king, and that for no other cause, but to take vs with him to raigne, he came into this world and suffered death in it.

Cyprian saith, Thou sayst very well, O good Iesus, thou sayst very well, *Regnum meum non est de hoc mundo*. For if it were thine, thou wouldest not consent, that there should be in it the proud with the humble; nor the humble with the cholericke; nor the cholericke with the patient; nor the couetous with the quiet man and pitifull; nor the carnal with the chast man; nor yet the simple and harmlesse with the malicious. It is an inuiolable law in thy kingdom, that there is no wicked men admitted in it, nor naughtinesse suffered. *Rupertus* vpō S. *Iohn* for Christ to say, My kingdom is not of this world, is an exceeding great comfort vnto the good, & a great terror vnto the bad, seeing that therby he doth put vs

from all the things of this life, and giue vs hope of the other, becauſe it is great eaſe, vnto ſuch as can do little, and haue little, to thinke that eaſe and pleaſure doe conſiſt in the things of this world.

Agmon vpon S. *Marke* ſaith, I doe not know which is a word of greater force, or a ſentence of greater terror to ſay, as thou doeſt ſay; my kingdome is not of this world, or to ſay as thou didſt ſay, that the diuel is the prince of this world: ſeeing that in one ſpeach thou doeſt declare vs not to be thine, & by the other, thou doeſt tell vs, that we are ſlaues vnto the diuell; and yet for my part, I thinke, that if it be an euill thing to ſerue the diuell, it is far worſe that thou accept me not for thine. *Anſelmus* to this purpoſe ſaith, This ſpeach of thine, my kingdome is not of this world, *Pilats* ſeruants did not ſo much take in ieaſt, as I, good Ieſus, do in earneſt: for ſeeing I eſteeme of my ſelfe becauſe I am thine; and thou ſayſt that thou haſt nothing in this world, how dare I be a wordling, or deſire any thing of this world? how ſhall I dare to to praiſe, or go about to get any thing of this world, ſeeing hee denieth himſelfe to be Lord of the world, who made the world?

We haue ſpoken all this, to prooue and ſhew, what ſmall reaſon and leſſe occaſion *Pilats* ſeruants had, to mocke at Chriſt as at a foole, and put a reed in his hand, becauſe that when he ſaid, that he was a king, and that his kingdome was not of this world, he ſpake more heauenly, than they thought for, and vttered greater myſteries than they did reach vnto. The text ſaith: *in dextra eius poſſuerunt arundinem*. As if he would ſay, After that they had ſet the ſonne of God in a chaire, and clothed him in purple, and crowned him with a crowne; they put a reed in his right hand: all vvhich thoſe miniſters of wickedneſſe did, becauſe the play which they did repreſent vvith Chriſt, ſhould be more pleaſant, and the ieaſt more commended, and ſet by.

It is an old cuſtome among men, and alſo vſuall in the holie ſcripture, that the right hand is much more eſteemed than the left; becauſe wee alwaies place him, whom wee loue beſt, on the right hand, and with the ſame hand wee embrace him whom we loue beſt. *Salomon* did put his mother on

the

the right hand: *Moses* saw the *Mosaicall* law on his right hand: and *Raguell* and *Tobias* married themselues with their right handes, and *Zebedea* did aske that her sonnes should sit on the right hand, and S. *Stephen* saw Christ on the right hand, and in the last day, the good shall sit on the right hand of God: insomuch that it is a common and an old thing in the world that the right hand is most esteemed.

Ambrose vpon S. *Luke* saith, Because they tooke Christ for a great mocker, and this for a great ieast, to say that he had a kingdome; they ieasted at him in good earnest, and skoffed him from the heart: and thereupon they did put a reed into his hand as a scepter of iustice; giuing vs therby to vnderstand, that as the reed is very barren to yeeld fruite, and little worth to put in building: so the kingdome which Christ said he had, was without power to helpe himselfe, and without any fruite at all to benefite others. *Cyrill* vpon Saint *Iohn* saith, As the reed is tender and weake to leane vpon, and without all fruite to eat of; so *Pilats* seruauntes seemed to mocke and skorne at Christ, as though he had been a vagabound, not able to heale his common-wealth, and a silly body not able to giue aduise or counsell to others: insomuch that by putting a reed into his right hand, they touched him to the verie quicke in his credit and reputation. Saint *Ierome* vpon saint *Mathew*, saith; To put in the right hand of the sonne of God, a hollow and a drie reed, was to put into his hands the old lawe which was without fruit, and which was more hollow and drie, than that reed was; because al the *Mosaical* law contained nothing but the rinde, which was the letter; and wanted the marow, which was the true Christ.

Ipsum altare non erat solidum, sed intus vacuum, saith the holy scripture, Exodus 28. As if he should say, When the people of Israel were in the desert, *Moses* made them a tabernacle to pray in, and erected them an altar to doe sacrifice on: the which he made not of lime and stone, to the end it should be found, but of the wood *Shittim*, which was all hollow. If we giue credit vnto great *Gregorie* vpon this place, he saith that for the altar of the old law to be hollow and emptie, signifieth nothing els, but that the synagogue wanteth the true Christ: because there is no-

thing firme and ſtable in this life, vnleſſe it be that which our Lord doth approoue and make firme. All was hollow, all was emptie, all was without life which was in the old teſtament; and if they could bragge of any thing, it was not of that which it had, but of that which it hoped for.

They gaue Chriſt in his paſsion ſharpe vineger, ſtinking gall, a hollow reed, inſomuch that they offred him of that which they had, and gaue him that which they themſelues were. The ſynagogue was ſharp vineger, ſeeing ſhe had degenerated frō the wine of her good beginning; ſhe was ſtinking ſeeing her worſhipping was all turned into Idolatry, ſhe was now a hollow reede, ſeeing that there was not ſo much as one vertue in the ſynagogue; inſomuch that ſuch as thēſelues were, ſuch ſeruice they did to Chriſt.

In the right hand of the ſonne of God, the hollow reed of the *Moſaicall* law was made ſound and firme, when hee gaue vs for the letter, the ſpirit; for Prophets, Apoſtles; for ſacrifices, ſacramentes; for the old law, the new teſtament; for the figure, the trueth; and for a hollow altar, a ſound and holy Goſpell. Was not the *Moſaicall* law thinke you, a drie and hollow reed, when as in their beſt time, the ſynagogue & the law fell togither to the ground? *Origen* ſaith, In the old ſynagogue, the boords of the altar were more woorth than the altar it ſelfe; but in our ſacred altar, which is Chriſt, although the boords of his ſacred humanitie be verie perfect and good, yet his moſt holy diuinitie is much better; inſomuch that for Chriſt to take the reede in his hand, was a token that by his hand, it ſhould remaine ſtrong and ſound. O good Ieſus, O the loue of my ſoule, to what end doeſt thou ſeeke for any other drie and hollow reed, ſeeing that my ſinfull ſoule is ſo neere at hand? What is in the reede that is not in my ſoule? ſhe is drie without all doubt, ſeeing ſhe hath no deuotion; ſhe is hollow, ſeeing ſhee wanteth charitie; ſhe is without fruit, ſeeing ſhe doth no good workes; there is nothing but leaues in her, ſeeing ſhe hath nothing but wordes. What is there this day in the world ſo hollow, as that which wanteth thy grace? Is not my ſorrowfull ſoule a drie reed, and an old and hollow reed, ſeeing her careleſneſſe and naughtineſſe hath made her to fall from thy grace, and fall into thy diſgrace? Is there any reed in the

world

world so drie, or so hollow as this my soule, the which is moued at the first winde of temptation; and at the first touch of tribulation is broken? Leaue then O good Iesus, leaue that drie reed, and take this my hollow and emptie soule: and if thou wilt take her, I beseech thee that thou wouldest take her in thy hand, and giue her a good buffet of thy hand; because that she wil neuer be massie and full of good and vertuous workes, vntill she be well chastised by thy hand.

CHAP. V.

Here followeth the same matter, and sheweth how they did strike Christ on the head with the reed.

ET *percutiebant caput eius arundine*, saith Saint *Marke*, as if he would say; they did not onely put the reed into the hand of the son of God, but they tooke it from him again to strike him with it: insomuch thar in the beginning they gaue it him in ieast, and afterward they stroke him with it in earnest. *Theophil.* saith, For the Euangelist to say that they strooke Christ with the reed, is to say that their ieasting turned into earnest; seeing that some of *Pilats* seruants did put the reed into his hand to mocke him, and some tooke it from him to hurt him; insomuch that they saluted him as a king, and stroke him like vnto a dizard. For the sonne of God to suffer him selfe to be crowned with thornes, is out of all doubt a maruellous thing, but to suffer a reed to be put in his hand, and yeeld to be striken with it, is a thing to be wondered at, and also feared: for if no man willingly doth heare a word of iniurie spoken vnto him, with a worser will he will giue the staffe to breake his owne head with. O wonderfull obedience! O vnspeakeable patience of the son of God! who would haue suffred that which he did suffer; or who would haue dissembled that which he did dissemble? that is to say, when they put a reed in his hand to skoffe at him, as if he had been a foole, and when with the force of blowes vvith the same reed they did driue the thornes into his braine.

There are some things spokē of, which are not done, others done & not spoken of, but they vvere done & said at one time with the

ſonne of God: which is very manifeſt, ſeeing that by putting the reed into his hand, they defamed him in his credit, and ſtriking him with it on the head they ſhortned his life. Put thy ſelfe O my ſoule, betwixt the blow of the reed, and the ſharpe piercing of his holy head, put thy ſelfe between, to waite for ſome blow with the reed: for looke how many blowes they giue the ſonne in the thorne, ſo many thruſtes they giue the mother in the bowels. O good Ieſus, O redeemer of my ſoule, what patience may be compared vnto thine, ſeeing thou doeſt yeeld that they put the reed into thine hand to ieaſt at thee, and doeſt let them take it againe to ſtrike thee on thy head. Saint *Barnard* vpon the paſsion of our Lord ſaith; The Iewes would willingly, that the ſonne of God had had more members in his bodie, to the end they might haue taken them one by one, and haue tormented them: but when they ſawe the time growe ſhorter and ſhorter, they remembred themſelues to adde torment vnto torment, as it did heare fall out: for ouer and aboue, the buffeting of him with their fiſtes, beating him with a cudgell, pulling him by the haire, pricking him with thorne, and defaming him vvith a thouſand inſolences; they ſerue him a new with a reed, and preſently breake it on his head.

Let thy torments ceaſe, O my good Ieſus, let thy tormentes ceaſe, for that which thou haſt already ſuffered, is ſufficient to repleniſh heauen, and diſinherit hell. What doeſt thou aske for, O my ſoule, what doeſt thou aske for? giue ouer thou thy ſinne, and they will giue ouer to beat Chriſt; for thou muſt vnderſtand (if thou know it not) that to the compaſſe of thy ſinnes, the reeds play vpon him: inſomuch that how many wickednesſes are in thy ſoule, ſo many reeds thou doeſt breake vpon his head. *Pro eo quod fuiſti baculus arundineus domui Iſrael, quando apprehenderunt te manu: ego adducam ſuper te manum meam*, Said God by *Ezechiel*, threatning king *Nabuchodonozor*, as if he ſhould ſay, When thou ſhouldeſt haue been vnto my people of Iſrael, as it were a ſtrong ſtaffe, vnto which he that leaned ſhould not fall vpon the ground; thou waſt a hollow reed which falleth to the ground with him who leaned vnto it: and therefore I will ſend thee ſuch a puniſhment as is woont to come with bloud and fire.

If

If we compare *Nabuchodonozor* the tyrant with S. *Iohn Baptist*, we shall find for a truth, that God did rebuke the one, because he was a hollow reed, and Christ did commend the other, because he was not like the reed which was mooued with euery wind: wherein we are plainly giuen to vnderstand, that a man of euill life and conuersation, is nothing else but an hollow and fruitlesse reed, which occupieth a place where it is planted, and yeeldeth no fruit vnto him which planted it.

Agmon vpon S. *Iohn* sayth, that euery man of an euill life, is without all doubt a very hollow and drie reed, seeing that there is nothing else in him but the name of a Christian: and that which is worst of all, that he changeth his affection euery houre, like the leafe of a reed. It is here to be noted, that *Pilats* hangmen did offend Christ three manner of waies with the reed, that is to wit; when they did put it into his hand to skoffe at him, vvhen they stroke him with it, and when they gaue him vinegre & gall with it to drinke; in so much that with the speare he was once hurt, and three times with the reed. He who is noted of hypocrisie, doth put a hollow drie reed into Christ his holy hand, who like vnto the reed, hath nothing but a leafe which sheweth without, his soule being hollow within.

The second which strike Christ on the head with the reed, are heretickes, which sow heresies in Christs church, who doe so many times breake Christ his head, and draw blood of his person as they doe wrest and falsifie the holy scripture.

By such as with the reed gaue Christ vvine mingled vvith myrrhe and gall, are vnderstood all such as do Christ any seruice, remaining obstinat in any sinne; vvho make account of the wine vvhich they offer, vvhich is a good vvorke, and doe not marke that it is mingled vvith the gall of sinne. It is also a propertie of the reed, to mooue and vvag vvith euery vvind, although it be neuer so small and light, and truly such are all vaine christians, and euery light person; the vvhich because they haue no constancie in that vvhich is good, nor resistance in that vvhich is euill, vice doth no sooner knocke at the gate, but they open; nor any appetite or desire present it selfe, vvhich they doe not fulfill. Are not they happily hollow reeds, and vaine and light reeds, vvhich are

so

ſo long time vicious, as the diuell dooth tempt them? *Anſelmus* ſayth, What meaneth this, O my ſoule, what meaneth this? Thy God is wearie of diſſembling, the church is weary of teaching, thine elders are wearie of chaſtiſing thee, thy brothers are weary in ſuffering thee, the diuels are wearie of tempting thee, and thy members are alreadie wearie of liuing, and yet art not thou awearie of ſinning.

Beda ſayth, That a wound in the head is the moſt dangerous wound which may be giuen vnto any man: then we may ſay with truth, that they wound Chriſt in the head, when they denie him to be true God, and affirme him to be only a bare man. *Rabanus* ſayth, Then thou dooſt ſtrike Chriſt in the heart, when thou dooſt denie that he knoweth all things, and thou dooſt ſtrike him in the eyes, when thou dooſt imagine that he dooth not ſee all things, then thou dooſt ſtrike him in the feete, when thou dooſt thinke that he paſſeth not through all, then thou dooſt ſtrike him in the hands, when thou ſayſt that hee doth not prouide for all things, and then thou dooſt ſtrike him in the head, when thou dooſt denie him to be God and Lord of all.

Cyprian ſayth, he breaketh the higheſt part of Chriſt his head, who dooth denie his godhead, and dooth beleeue no more in him but that he is a meere creature, vvherevponit ariſeth, that in theſe dayes they doe much more offend Chriſt which detract from his godhead, than thoſe which laid hands vpon his manhood. *Damaſcen* ſayth alſo, Thoſe ſtrike Chriſt on the head with a reed, which put themſelues to iudge and ſearch out the inſcrutable iudgements of his wiſedome, whereof it followeth that ſuch do oft draw blood to their condemnation, when it ſhould haue bene to their redemption.

Theophil. ſayth, So many times a man doth ſtrike Chriſt with the reed, as he doth omit the dooing of a good worke, hauing time and place to doe it; and herevpon it is, that the ydle man doth alwaies draw blood out of Chriſts head. *Hylarius* ſaith, After I thinke with my ſelfe that I am hollow and emptie of vertues, as the reed is, a great penſiueneſſe commeth vpon me: but when I remember that Chriſt did not diſdaine to take it in his hand,

hand, there fell great hope vpon me, because the sonne of God is he alone who can fill all our hollownesse, and giue vs part of his goodnesse.

CHAP. VI.

Of the words with which those of Pilats court did salute Christ, and of many mysteries which are contained vnder this word Aue, *All haile, or Be thou glad.*

AVE *rex Iudæorum*, said *Pilats* seruants vnto Christ, as S. *Matth.* reports *cap.* 27. when they had ended to cloath Christ in purple, and put a crowne vpon his head, and set him downe in a chaire, because hee might perceiue that they did not al that to giue him honour, but to shame him: they determined to bow their knees before him, and put of their caps vntò him, and vse much counterfeit reuerence vnto him, saluting him as a king, and skoffing him as a foole. That which *Pilats* seruants spake, is not to be maruelled at in this place, but the euill intention with the which they spake it; because it is no lesse iniurie to a good man, to entitle him vnto that which he is not, than not to call him that which he is. *Væ impio in malum*, saith the prophet, as if he would say, Wo be to the naughty man, which was born only to do mischiefe, & who thinketh on nothing but mischief, and doth nothing but that which is hurtful, and speaketh nothing but that which is wicked, nor vaunteth himself of nothing but of that which is nought. It is a great gift of God to be of good conditions, and of a good inclination: for as there are some men in this world, which serue for no other thing but to do good to al men; so there are some others that were born to no other end but to molest al mẽ. *Seneca* speaking of ill toungs, saith, There are many men who haue lost the conditions of men, & put on those of dogs, whose customs are, to barke indifferently at all which passe by, although they passe afar off, as well as if they

they had threatned them with a ſtaffe, and this they doe not for the hurt vvhich men do vnto them, but for the euill cuſtome which they haue of barking at all men. There are ſome men of ſuch an euill diſpoſition and bad condition, that although it concerne not their ſubſtance, nor touch their ſoule, yet delight in nothing but in doing hurt, and ſpeake alwaies againſt that which is well done. Of the condition of theſe men were *Pilats* ſeruaunts, whom Chriſt had neuer rebuked, nor euer dealt withall, and yet in manner of paſſe-time (or rather in looſing of time) ieaſted and triumphed ouer Chriſt, and compaſſed him in, and did hold a court on him, as if he had bene a foole. It is heere to be vveighed, that to kneele before Chriſt was no errour, to ſalute him with *Aue*, haile, was well done, to call him king, was no lie, in ſaieng that the kingdome of Iurie did appertaine vnto him, was truly ſayd; but that wherein they erred and hit not aright, was, in ſaieng, All haile king of the Iewes, in a mockerie; and bowing their knees for an iniurie. Tell me, I pray thee, if they had done that in good earneſt, which they did in ieaſt, that is, if they would haue ſerued him on their knees, and beleeued him from the heart, and worſhipped him with All haile king of the Iewes, what memorie ſhould they haue left of themſelues, and what could they haue asked that he would not haue yeelded vnto? But becauſe they did all this in a skoffe, Chriſt did not accept of it, but did impute it for a ſinne vnto them.

Thou ſhalt (ſaith *Damaſcen*) my brother in this point ſee the inſpeakeable excellencies of the ſonne of God, that not only his friends doe publiſh them, but his enemies doe crie them abroad, which is manifeſtly ſeene in that that *Pilat* ſayd, That which I haue vvritten, I haue vvritten. And in that that *Caiphas* ſayd, It is expedient that one man die. And in that that *Pilats* wife ſayd, What haſt thou to doe with this iuſt man? And in that, that thoſe of his owne houſe ſayd, All haile king of the Iewes. And in that which the Centurion ſaid, Truly this was the ſonne of God; in ſo much that his goodneſſe was of ſuch ſtrength and force, that if the good did like and approue it, the wicked did likewiſe confeſſe it. *Theophilact.* vpon the Apoſtle ſayth; The Iewes were very glad, that *Pilats* ſeruants did mocke at Chriſt, but it did greeue them

them very much, that they did call him, and salute him by the name of their king: for Christ yet liuing and not being dead, they imagined among themselues; that considering the great miracles which he had wrought, and the multitude of people which followed him, it might be, that as they did then salute him as king in ieast, they would choose him afterward king in earnest. *Cyrillus* sayth, that the cursed Iewes doe stop their eares; because they will not heare *Pilat* say, *Regem vestrũ crucifigam?* should I crucifie your king? nor heare his seruaunts say, All haile king of the Iews. And from hence it commeth that they confessed; that they would rather haue the tyrant *Tiberius* for their lord and king, than their owne true lord and maister. *Cum cognouisset quòd venturi erant vt facerent eum regem, fugit in desertum iterare*, sayth saint *Iohn*, chap. 6. as if he should say, At the very instant when the Sonne of God did know, that the Galileans purposed among themselues to choose him for their lord and king, he remembred himselfe to go vp presently to the mountains to pray, for no other cause but that they should not constraine him to raigne.

It is not without a great mysterie, that when Christ was in the cradle, the kings and wise men sayd of him, *Vbi est rex Iudæorum?* Where is the king of the Iewes? And entering into Hierusalem, the people sayd of him, Blessed be the king of Israell; and in *Pilats* house, they sayd, All haile king of the Iewes; and *Pilat* wrot in the tytle of the crosse, Iesus of Nazareth king of the Iewes; in so much that this high name of a king, did belong vnto him by the right line of the roiall tribe, and he did deserue it by the merit and valure of his person.

S. *Augustine* vpon S. *Iohn* sayth, Ye lie, O ye Iewes, you lie, in saieng aloud, We haue no other king but *Cæsar*; for seeing that in the house of *Herod* your king, they gaue Christ the name of a king; and afterward those of *Pilats* court called him king, and all Hierusalem confessed him to be a king, and *Pilat* himselfe called him king; why do ye only denie the kingdome to be his, and him to be your Christ?

And because we may draw one mysterie out of another, it is to be noted, that the Sonne of God did neuer gainsay those which called him king, and yet for all that he did neuer consent, that

they

they ſhould make him king: wherein he gaue vs to vnderſtand that he did forſake the dignities and honours of this world, becauſe it was his will and not becauſe he deſerued them not. *Hylarius* touching this point ſaith, When the ſonne of God is called king, and yet refuſeth to be king, it is to let vs know, that he would well deſerue the eſtate of a king, and all other honours of this world; and that he would alſo deſpiſe them; for in matters of eſtate and rule, he is more honorable which doth deſerue it and hath it not, than he which hath it and deſerues it not. *Chriſoſt.* ſaith, It is a greater myſtery than it ſeemeth to be, That Chriſt doth yeeld to be ſaluted king, and yet refuſeth to be a king; the which our good Lord did, to the end that in the one they ſhould knowe his Godhead, and in the other prayſe his humilitie: for in being called king, he ſhewed that he was more than that which he did ſeeme to be, and in deſpiſing the kingdome, he did ſhew the humilitie which he preached. Chriſt hath very few diſciples now adaies in renouncing and contemning of dignities, to whom we giue leaue from this time forward, to take whatſoeuer kingdome and dignitie ſhall be giuen vnto them, with this condition, that with promiſes and skilfull cunning they procure them not. It is greatly to be noted, that as ſoone as Chriſt had fled from the kingdome, & forſaken it, he went preſently alone into the deſert to pray. If thou wouldſt giue me the choiſe of theſe two things, O good Ieſus, I ſhould rather deſire that thou wouldſt carry me vp with thee to the mountaine to pray, than leaue me in Galilee to raigne. What doth it auaile thee, O my ſoule, to renounce all rule and dignitie, and deſpiſe all the world, if thou do not go vp to the hill with Chriſt to pray? Go vp then, O my ſoule, go vp to the mountaine with Chriſt to pray, and to follow an euangelicall life; becauſe the perfection of the ſeruaunt of our Lord doth not conſiſt in that which he leaueth in the world, but in the vertues which he taketh in religion.

If thou ſay, my brother, that thou haſt no rule nor kingdome to forſake, let it ſuffice thee, that thou haſt a will to deſpiſe, for in the houſe of our Lord, it is much more eſteemed to ouercome a mans owne will in that which he deſireth, than to ſet light by that which he poſſeſſeth.

Tranſiuit

Transiuit rex eorum coram ipsis, said God by the prophet *Hosea*, as if he should say, Take heede and watch, O synagogue, because I tell thee, that when the king and Messias promised in the prophets, shall come into the world, he will go before all men, like vnto one which goeth a iournie, and will not stay nor rest in any kingdome. It is to be noted that he sayth, *Rex*, a king, and also *transiuit*, he is ouergone, or gone before, that is to weet, that he calleth Christ a king, and that he will but go through the kingdom; because the great goodnesse of the sonne of God came not from heauen downe into the earth to rule, reigne, and commaund, but to be commaunded: neither to take kingdomes, but to giue them, seeing that to the theefe which hanged with him on the crosse, he gaue all his kingdome.

Saint *Cyrill* vpon S. *Iohn* sayth, Christ did not say in vaine to the Iewes, Search the scriptures, because that in them they should find that Christ should be called king, for no other cause but because he would giue credit vnto his godhead; but yet that hee would not rule according vnto his manhood. And hereupon it is, that *Pilat* oftentimes for his confusion, did call him king, and all such as were of his house did salute him as king. O wicked synagogue, O vnhappy Hierusalem! seeing that according to the prophesie of *Hosea*, Christ went before thee, and thou knewest him not; he came to thy house, and thou receiuedst him not; he gaue thee his doctrine, and thou beleeuedst him not; he spake vnto thee things belonging to God, and thou vnderstoodst him not; yea he did also die for thy libertie, and thou didst not thanke him for it.

The words which the prophet *Hosea* saith, Your king is gone before you; and the words of the euangelist S. *Matth.* Behold I am with you vntill the worlds end; doe differ very much, because that in the first he dooth threaten the synagogue, that he will passe through her, and in the last he doth promise his church that he will abide with her vntill the end of the world. O good Iesus, O my soules delight, I most humbly beseech thee, that thou wouldest stay and looke vpon my sinfull soule, and that thou wouldest not with speed go by me, seeing I am the feirme of thine owne hands, and the least of thy Christians. What doth

it

it auaile me that thou go by my eyes, O the light of my eyes, if thou go by, angrie with the offences which I haue committed; and I not remaine cleane of the ſinnes which I haue done? Stay therefore, O good Ieſus, ſtay a little time in my heart, to the end that if thou ſhouldeſt call me, I may open; if thou ſhouldeſt ſpeake with me, I may vnderſtand thee, if thou ſhouldeſt preach vnto me, I may heare thee; if thou ſhouldeſt giue me any counſell, I may beleeue thee; and if thou ſhouldeſt deſire me, I may deſire thee; becauſe that thou canſt liue very well without me, but I cannot ſo much as breath without thee.

To come then vnto our purpoſe, the words which the Iewes ſaluted Chriſt with, were, All haile king of the Iewes, or Be thou glad king of the Iewes; or, God ſaue thee king of the Iewes: And ſuch ioy come vnto them, as they gaue Chriſt, ſeeing they ſayd once vnto him, that God would keepe him; and at another time, that *Pilat* ſhould condemne him to death. How can theſe two ſtand together? Haile king of the Iewes; and Crucifie, crucifie him; ſeeing that in one petition thou dooſt pray that God would ſaue him, and in the other thou dooſt requeſt that *Pilat* would crucifie him.

It is a verie old propertie of trecherous men, and a common law among traitors, to vſe very good words, and doe very bad deeds; ſure to entrap; ſalute, to deceaue; promiſe, and not giue; and giue faire words to kill. With this word *aue*, All haile, captaine *Ioab* did ſalute the captaine *Amaſa*, whom at the ſame time he did embrace about the body, and thruſt through with a dagger. With this word *Aue*, All haile, the mother of God was ſaluted, and with the ſame word *Aue*, the ſonne of God was skoffed: in ſo much that the ſelfe ſame word by the mouth of the angell was hallowed, and by *Pilats* miniſters prophaned. With this word *aue*, *Iudas* the traitor helped himſelfe in the garden, and with the ſelfe ſame word *Pilats* miniſters did benefit themſelues in the palace. In ſo much that our bleſſed Lord was ſold with *aue*, All haile, and mocked with *aue*, Be thou glad. With this word *aue*, Chriſt did ſalute his diſciples after his reſurrection, and they ſaluted his mother with it, when he was incarnate: in ſo much that this word *aue*, was the beginning of his incarnation, and was

the

the witneſſe of his reſurrection. This word *Aue*, All haile, was a very holy, and an approoued word, ſeeing that the angell was the firſt that did pronounce it, & the virgin the firſt that heard it, and our heauenly father the firſt which did ſend it, and his pretious ſon he for whom it vvas inuented, and the catholike church ſhe vvho firſt did keepe it for vs. That *Iudas* durſt ſay vnto Chriſt, *aue rabbi*, and *Pilat*, *Aue rex Iudaorum*, was without all doubt a wicked thing, and worthie of eternall damnation, for it is no other thing for noughtie men to haue holy words in their mouths, than to caſt pearls before ſwine.

CHAP. VI I.

How in Pilats houſe they bowed their knees before Chriſt, and how there are knees of the ſoule as well as of the body.

FLectebant genua ante eum, ſayth S. *Matthew*, as if he ſhould ſay, *Pilats* ſeruants kneeled before Chriſt, becauſe the ieaſts which they vſed, might be in good earneſt; and becauſe the vvords which they ſpoke againſt him, might greeue him the more; it is much to be noted, and not a little to be weighed, how far mans malice doth extend, and how he is enclined vnto al wickedneſſe: ſeeing we ſee by plaine experience, that a vvicked and noughtie man dooth abaſe himſelfe vnto many vile trickes, and baſeneſſe of mind, and offer his perſon vnto a thouſand toils and trauels, for no other reaſon, but to hurt; and beſides that, he will not lift a ſtraw from the ground to doe good.

Seneca in his booke of anger ſayth, I know many in Rome vvhich are very glad to faſt, becauſe others ſhould not eat, and are content to go naked, becauſe others ſhould be ragged, and are pleaſed to be in low and mean countenaunce, becauſe others ſhould not come into fauour, and do rather ſtay behind, than others ſhould go before them, yea, and which conſent that peace and quietneſſe ſhould go out of their owne houſes, becauſe

warrs ſhould enter in at an other mans gate. What wil not a paſsionate man and a troubled mind do to reuenge himſelfe vpon his enemie?

When king *Saul* was at variance with king *Dauid*, what waies did he goe, what waits did he lay, what warres did he inuẽt, what prieſts did he kill, and how often did hee beſiege him, to ſee whether he could kill him or baniſh him of his kingdome? what end is there with *Pilats* ſeruaunts, to what end ſhould they ſerue him on their knees, and how did they skoffe and mocke at him continually?

It is to be beleeued, that according vnto the ſmall reckoning they made of Chriſt, & great account they made of themſelues, that if they ſhould haue giuen him a cup of water to drinke, they would not onely not haue bowed their knees before him, no nor ſo much as to haue done him any reuerence at all. Saint *Barnard* ſayth, For mine owne part I thinke that *Pilats* ſeruaunts would neuer haue bought the purple with their own money, nor wouen the crowne with their owne hands, nor ſent to the fields to ſeeke for a reed, nor ſerue Chriſt with the knee on ground, if their maiſter had commaunded them, and yet in the end they did it only for their paſtime. We ſay not without cauſe that they did it for their paſtime, and for no other reſpect, for ſeeming to thẽ that Chriſt was a foole in faieng that he was a king, and that he was a diſard in not anſwering the deputie, they determined to hold a counſell with him, although it were to the great coſt of Chriſt his perſon and honour.

Per memetipsũ iuraui, dicit dominus quod mihi flectetur omne genu & omnis lingua confitebitur domino, ſaid God by the prophet *Eſai*, chap. 44. as if he would ſay, I haue ſworne by my ſelf, and haue determined in my eternall wiſedome, that no man ſhal be ſo bold to open his mouth, but only to praiſe me, nor bow his knee before any, if it be not to worſhip me. To vnderſtand that which *Eſay* ſayth, we muſt note that the Apoſtle ſayth, I kneele to the father of my Lord; and of the three kings or wiſe men it is ſayd, that falling downe they worſhipped him. And it is reported of *Daniell*, that he kneeled three times a day; and it is read in the Apocalyps, that the foure and twentie elders which were before

the

the throne, kneeling did worſhip the lambe, with great deuotion. We may gather very plainly by theſe examples, how that in ſcripture the knees were alwaies dedicated vnto God, and that him alone and no other we ſhould worſhip & reuerence with thē, becauſe we neuer doe a more gratefuller ſacrifice vnto our Lord, than when we doe vvorſhip him on our knees, and ſerue him with al our heart. It is here greatly to be weighed, that God is not contented only that we ſhould kneele before him on our knees, but commaundeth vs alſo to praiſe him with our toungs: and of theſe two things he had rather that men ſhould praiſe him with their toungs and not kneele, than kneele and not praiſe him.

Thoſe of *Pilats* houſe did the contrarie of all this vnto Chriſt, all which bending their knees before Chriſt, did not onely not praiſe him, but did blaſpheme him; did not honour him, but skoffe him; did not confeſſe him, but denie him; and that which was wooꝛſt of all, vpon their knees they denied Chriſt to be iuſt, and vpon their knees they would haue prooued him to bee a foole. *Rabanus* ſayth, As in holy ſcripture the vvord *Aue*. All haile, was hallowed and dedicated vnto God to prayſe him withall, ſo likewiſe the knees vvere offered vnto him to ſerue him withall. And herevpon it is, that thoſe miniſters of vvickedneſſe in ſaieng *aue*, al haile king of the Iewes, did prophane the word with which vve ſalute God, and in mocking him vpon their knees, did violate the reuerence with which we doe adore and worſhip God.

All the hypocrits of this world, are diſciples of *Pilats* ſeruaunts, vvho to deceaue the people vvithall, cloath themſelues in rough attire, and bow their knees before all men, and yet on the other ſide, they ſpitte out falſe vvitneſſe againſt their brother, and hurt his head vvith a reed, in ſo much that their knees are bowed on the ground, and their meaninges verie hurtfull and dangerous. Saint *Barnard* ſayth, With thoſe of *Pilats* houſe, thoſe blaſpheme Chriſt vpon their knees, who at the ſame time in the Church of GOD are vppon their knees praieng, and yet their mind is occupied vpon ſome euill thing: in ſo much that vve may very vvell ſay of ſuch, That if they ſerue Chriſt vvith their knees, they ſpit at him vvith their thoughts. *Baſil* ſayth, All vndiſcreet Prelats doe ſpitte

vpon Chriſt his face,and ſtrike him with a reed vpon their knees, vvhen vnder the colour of an holy and honeſt zeale, they reuenge the anger which they had hidden in their minds, and call their vniuſt reuenge a brotherly correction.

Peccaui ſuper numerum arenæ maris, & multiplicatæ ſunt iniquitates meæ, & nunc flecto genua cordis mei ad te domine, ſayd ſorrowfull *Manaſſes*,being captiue in Babilon, as if he ſhould ſay, O mightie God of Iſraell, O great God of *Iaacob*, my offences are ſo many and ſo enormious, that they exceed in number the ſands of the ſea,and in ſtead of amending them , I heape euery day fault vpon fault ; and therefore ſeeing I haue no other remedie or helpe for my ſinne,I am determined to bow before thee the knees of my bowels.

For the better vnderſtanding of this point, it is to be noted, that in all the workmanſhip of mans body,there is nothing more harder nor fuller of ſinowes, than the hollow place where the knee plaieth,and herevpon it is,that if nature would not haue giuen vs,as ſhe did,our feet and legs,yet we might very well haue gone vpon our knees.I thinke we ſhould not go much awry if we ſay,that the hard knees are nothing elſe but noughtie & obſtinat conſciences,of which we may ſay with truth,that then we bowe them to the ground,when we make them cleane from any ſinne; and what other thing is an obſtinat and noughtie conſcience,but a cold and rough ſtiffe leg,which cannot bow in the knees ? Vnderſtand my brother,that then thou dooſt bow thy legge,vvhen thou dooſt forgiue an iniurie;& then thou dooſt bend thy knees, when thou dooſt acknowledge thy fault,and then thou doſt begin to pray when thou dooſt begin to mend,and then thou dooſt worſhip thy creator,when thou dooſt confeſſe thy ſelfe to bee a ſinner. When ſhall we ſay truly, that thou art proſtrat on the ground,and on thy knees, but vvhen vve ſhall ſee thee amended of thy vices, and become humble with all thine heart ? What dooth it auaile thee to bow thy knee on ground, if thy ſinne ſtand vpright on foot ? If thou vvilt then, O my ſoule, ſerue thy God and Lord , and if thou vvilt pray vnto good Ieſus vvith king *Manaſſes*, from thyne heart, it is conuenient that thou firſt throwe downe to the ground all thine offences

before

before thou bow thy knees to the ground: because our Lord doth heare them with a better wil, which pray with cleane consciences, than those which meditat with their knees bowed. If thou wilt haue an example at hand of all this, looke vnto *Pilats* men, and how they kneeled before Christ, and marke the great theefe and how he is on foot by Christs side, & yet thou shalt see plainly how those vnhappie soules vpon their knees obtained of Christ their damnation; and contrariwise the good theefe standing vpright obtained saluation. Then the seruaunt of our Lord dooth bow the knees of his heart with king *Manasses*, when he dooth amend his faults, and encline his heart to forgiue iniuries: and then we will also say that he is stiffe and on foot, when he will not pardon his enemie nor flee from sinne: but vaunteth himselfe rather in defending it than in amending it. *Ierome* vpon *Esay* sayth how bad soeuer it bee to sinne, yet it is woorser to persеuere in sinne, and farre woorser than this, to bee so bold as to maintaine sinne, for who soeuer doth defend and mayntaine a fault, doth very late or neuer amend it. It is much to be noted that *Manasses* in his prayer, did not say that he bowed on knee alone, before our lord, but both together, to giue vs thereby to vnderstand, that it doth little auaile vs to desire to be good, if in deed and in effect we be not.

If with the force of good desires, and wishes, euerlasting glory might be bought, who hath better desires, O my soule, tha thou? what vertue or what goodnes is there this day in heauen or earth which is not desired of my eyes, wished of my heart, and asked for by my tongue? I desire to be holy, I desire to be iust, I desire to be good, I desire to be amended, but woe be vnto me (O good Iesus) woe be vnto me, because I see all other men occupie their time in nothing but in good woorks, and I only employ myne in vaine hope. What greater folly is there, or what vainer hope can there be, than to add euery day offence vpon offence, and defer amendment vntill old age? he doth bowe his right knee vpon the ground, who in one respect is of a good life, and yet cannot bee induced by any man to forgiue an iniurie? and contrariwise he doth bow his left knee before, Christ who easily forgiueth him who hath offended him, and yet will not goe out of that sinne

which he is faſt entangled in. Then the ſeruant of our lord, doth kneel on both knees, when he employeth his body in honeſt exerciſes, and hath his heart occupied in holy thoughts; in ſomuch that he may ſay with the Apoſtle, I liue, but not I, Chriſt only liueth in me, whom I loue better than my ſelfe.

It is likewiſe to be waighed, that king *Manaſſes* did not ſay, I bowe the knees of my body, but the knees of my heart, whereby he gaue vs to vnderſtand, that it would auaile vs very little, if we ſhould bow theſe materiall knees, if the knees of our ſoules ſhould remaine ſtiffe, and on foot; becauſe that to ſay the truth, our lord doth make more reckoning, of the leaſt thought of our mind, than of all the members of our body.

O how many there be in this world, which in the church kneele on both knees, & yet ſtand vpright with the knees of their hearts. What are the knees which the heart doth go vpon, but only the will and the nill, which it hath in all things? What knees in the world are ſo ſtiffe and hard, as the hatred which we beare vnto others, and the loue which we beare our ſelues? If ſinfull king *Manaſſes* doth not pray but vpon the knees of his heart, and the knees of the heart are loue and hatred, the will and the nill, tell me I pray thee, why ſhouldeſt thou aske any thing of God vpon thy knees, if thou wilt loue that which thou liſt, and liſt that which thou oughteſt not? Then thou mayſt commend thy ſelfe for bowing the knees of the heart, and praieng to our Lord, when thou dooſt not follow thine own liſt, and dooſt nothing but what thou oughteſt.

Take heed therefore my brother, take heed, and do not proſtrate thy ſelf before Chriſt with *Pilats* eſquiers, who at one time did ſerue him on their knees, & blaſpheme him with their toungs: which thou dooſt likewiſe, when in outward ſhew thou ſeemeſt to be a ſaint, and when thou art touched, thou art proud within, in ſo much that the preſumption which thou haſt in thy bowels, is greater than the humilitie which thou ſheweſt in bowing thy knees.

It is alſo to be noted, that king *Manaſſes* ſayd, I bow the knees of my owne heart, and not of another mans; wherein he doth let vs vnderſtand, that our owne buſineſſe we may commit vnto other

ther men, but in thoſe which belong vnto God, we ought to truſt none but our ſelues: for ſeeing it pleaſeth our Lord to humble himſelfe ſo far, as to make reckoning and keepe an account with me; it is reaſon that in priuat praier I keepe it particularly with him. He doth pray and meditate with other mens knees, vvhich hath no regard but vnto that which toucheth himſelfe in worldly buſineſſes, and that which concerneth the ſeruice of our Lord, commendeth vnto others: wherof it foolloweth afterwards that as vve vvax cold in his ſeruice, ſo he likewiſe dooth neglect that vvhich is expedient for our good. He only doth bow the knees of his owne heart, vvho hath no other loue in his bovvels but the loue of Chriſt; and he praieth vvith the knees of an other mans heart, who hath another loue hidden in his bowels, beſides the loue of Chriſt: becauſe that (if vve beleeue *Mimus* the Philoſopher) a man dooth neuer ſerue nor vvorſhip any thing, but that vvhich he loueth from the heart.

CHAP. VIII.

How Chriſt would not go out of the palace with the garments which there they cloathed him in, and of the myſteries which are contained therein.

INduerunt eum veſtimentis ſuis, ſayth the euangeliſt S. *Marke*, as if hee would ſay, When *Pilats* ſeruaunts had mocked their fill at Chriſt, and *Pilat* had condemned him to die, they remembred themſelues to put off the purple which hee had on him, and put on the apparel in which they had taken him. It is to be preſuppoſed in this place that Chriſt was cloathed with three garments, the night of his paſsion; that is to weet, with one which was white, with the which *Herod* skorned him; with another of purple, with the which they crowned him in *Pilats* houſe; and with another, which was of skarlet, in the vvhich they lead him, vvhen they

ſayd

ſayd *Ecce homo*, in ſo much that they ieſted and skoffed at him as at a foole, and vnapparelled him at their pleaſures. S. *Ierome* vpon S. *Matthew* ſaith, In this is knowne the mallice of the Iewiſh nation, and the great patience of the ſonne of God, in that that in his life time no man gaue him a coat (if he would haue had any) and at the hower of his death, they procured him three to mock him with; whereof we may inferre, how much more liberall men are in prophane matters, than in almes giuing vnto the poore.

Theophil. ſaith, As the Iewes and *Pilat* gaue Chriſt no coat
" when he had need of one, but only when they would crucifie
" him; ſo the rich couetous men of this world, will not giue the poore a farthing whilſt they liue, and after they be dead, cõmand apparell to be giuen them, ſo that therefore they do almes deeds of thoſe goods, becauſe they cannot carrie them with them to the graue. *Dilectus meus candidus & rubicundus*, ſaid the bride, aſking for her bride-groome, *canticor. 9.* as if he ſhould ſay, Knowe ye, O you children of *Hieruſalem*, that my true bride-groome, and my only welbeloued freind, hath his face as white as ſnowe, and his cheeks coloured like skarlet: where it is much to be noted that the ſame colours which the bride ſaith her bride-groome hath, were the colours that Chriſt was clothed with in his paſsion, that is in a white gowne, in which he was skoffed at, by *Herod*, and a purple, in which he was crowned with of *Pilats* ſeruaunts. S. *Barnard* vpon the Canticles ſaith, Not without a great myſterie the bride-groome is prayſed of the bride, being white and red, and Chriſt in like maner in his paſsion cloathed in white and red; to giue vs thereby to vnderſtand, that in theſe two colours are ſignified, the cleannes & whitenes which confeſſors were to haue, & the aboundance of blood which the martyrs ſhal ſhed. What other thing doth attyre ſignifie, with the which a man is honored, but only all the ſaincts which Chriſt hath in his Church? what man is euer ſo much honored with rich apparel as Chriſt is honored with a iuſt and vertuous man? Let no man maruile then for ſeeing, that the white garment, did ſignifie the confeſſours, and the skarlet, the martyrs, for the ſonne of God hath ſo many garments, to honour his perſon withall, as he hath iuſt and holy men in his Church. Vntill *Conſtantine* the great, Chriſt was attyred in

skarlet,

ſkarlet, becauſe vntil that time the greateſt part of the Church were martyrs; and from thence hitherward, he doth attire himſelfe in white, which are the confeſſors which haue ſprung vp in the Church: and thereupon it is, that in the booke of Canticles his garments were prophecied; and put vpon him in *Pilats* houſe, and honoured in his holy Church. We haue ſaid all that aboue out of S. *Barnard*, *Quare rubrum eſt indumentum tuum, & veſtimenta tua ſicut calcantium in torculari? quoniam torcular calcaui ego ſolus*, Said God the father, ſpeaking with his ſonne, chap. 64. As if he would ſay, Tell me, O my beloued ſonne, why is thy gowne ſo red, and of ſo skarlet a colour; and what is the reaſon that this thy coat, is like vnto the coate of one, who treadeth and ſquiſeth grapes in the preſſe? Becauſe that I only did plant the vineyard, O my father, I onely come alone to rid them, and make them cleane, and I alone went to gather the grapes, when the vintage came, and I alone was in the fate at the time they were troden, and for that cauſe my gowne is ſo died, and alſo this my fleſh thus bloudied.

It is to be conſidered in this place, that Chriſt ſaid not, that he had raied his coat, at the time of planting, or pruning the vinyard; but when he troad the grapes in the fate, to let vs thereby vnderſtand, that when the ſonne of God did ſeperate vpon the croſſe, the rinde and hull from the grape; that is to ſay the church from the ſynagogue, then hee waſhed and died his holy coat in bloud, and moreouer there he loſt his life.

It is likewiſe a thing worthy to be noted, that the Prophet would not compare Chriſt his coat to skarlet, which is a red colour, nor to the red oker colour, which is plaine red; but vnto the colour of a coũtrimans coat, who treadeth grapes in the fate, whoſe garmentes is neuer ſoiled nor died, but with that which leapeth from vnder his feete, and that which he treadeth vpon. The Prophet *Eſay* did let vs vnderſtand in an exquiſit ſtile, what was the reaſon why Chriſt would die, and what was the occaſion why the Iewes would put him to death; and the occaſion was, that as with the grapes, which he hath vnder his feete, hee that treadeth the grapes doth die his owne garmentes; ſo the death of our redeemer was inuented by the ſcribes and phariſees: inſomuch

much that if Chriſt would haue diſſembled, and not haue preached againſt them, they would neuer haue riſen againſt him. *Cyprian* ſaith, As the Iewes knew little, and preſumed much; ſo the ſonne of God, did not onely not feare them, but made ſmall reckoning of them. And hereupon it groweth, that becauſe he did reprehend them in his ſermons, , and vndeceiue the people of their hypocriſies, they roſe againſt Chriſt as it were vnder his feete, not only to hinder him to preach, but alſo to procure him to be crucified.

What other meaning hath it, for him who treadeth vpon the grapes to die his gowne in treading them, when hee doth ſeperate the huske from the wine, but onely that Chriſt his enemies tooke away his life from him, becauſe he would ſeperate & take away vices frō thoſe which were vitious? *Rabanus* ſaith, For the ſonne of God to ſay, that therefore hee hath his garment red, becauſe he alone vpon the croſſe did tread the grapes vnder his feete, may be as truely ſaid, as to ſay, that therefore his body was all to be bloudied, becauſe hee was troden vpon and kicked at in *Pilats* houſe: For to ſay the trueth, as in all the time of his paſsion, hee did neuer open his mouth to ſpeake one vnſeemly word; ſo there paſſed no houre nor moment, in which hee receiued not ſome notorious iniurie? What is Chriſt his garment, but onely the humanitie of the ſame Chriſt? And what other thing would *Eſay* ſay, when he ſaid, that this garment was coloured red, but that that ſacred manhood was all to bebloudied? And what is it to ſay, that the die, whereof Chriſtes garment was died, was troden out of grapes, but that no other thing did put the ſonne of God to death, but our owne onely faultes and offences?

If there had been no grapes in the Fat, his garment in which he had troad it, ſhould not haue been fowled; and if there had been no offences in the world, the ſonne of God ſhould neuer haue died: in ſomuch that his garmentes were bloudied in the grapes of our offences. Speaking morally, wee ſhould not ſay amiſſe, in ſaying that the vine is the Church, the grapes the faithfull, the preſſe, his paſsion, the beame his croſſe, the ſtone his ſepulchre, the treader Chriſt; vnder whoſe feete it is conuenient

nenient for vs to put our ſelues, to the end hee may tread vs, and the ſtone of our faultes, to weet, the hardneſſe of our heartes: becauſe it is farre better for vs to be ſpurned at, and troaden downe of God, than to bee crowned of the world.

O my ſoule, O my heart, looke well to thy ſelfe, and take heed of thy ſelfe; that if good Ieſus would tread thee downe with tribulation, or wring thee with temptation, take heed that there leape not out of thee, ſome drop of blaſphemie and impatience, wherewith thou mayſt befoule and bloudie the garment of our Lord: for in ſo doing, O my ſoule, thou ſhouldeſt be troaden, but not amended. How wouldeſt thou that the droſſe of ſin ſhould depart from thy ſoule, as long as thou doeſt remaine in pleaſure and delight, if the huske cannot be ſeperated from the grape but by force of ſtamping and treading? If the moſt bleſſed ſoule of the ſonne of God, did not goe out of the rinde and barke of his body, before that his fleſh was wroong and troden, how wilt thou that the offence of thy ſoule go from thee, being a neighbour vnto vice, and cockered with ſin? ſuffer thy ſelfe O my ſoule, ſuffer thy ſelfe to be wroong of thy creator, ſuffer thy ſelfe to be troden by thy God: for as they doe not put vp their wine in tunnes, nor vſe it before it be troaden; ſo our Lord doth not crowne the iuſt vntill he be tempted. O what a great comfort it is to heare Chriſt ſay, *torcular calcaui ego ſolus.* To weet that he alone & none with him, doth tread & ſtamp the grape in the Fat, and doth ſeperate the huske from it: wherein he doth let vs vnderſtand, that there commeth no tribulation vnto vs in this world which commeth not firſt directed by his hand, and which is not ſent vs for our good: inſomuch that to put vs vnder his feete, is to deſire to put vs vpon his head.

Saul would willingly haue had the authoritie that Chriſt had, vtterly to deſtroy and ruine *Dauid*; and *Pharao*, *Moſes*; and *Salmanaſar*, *Tobie*; *Ieſabell*, *Elyas*; and the diuell *Iob*; but ſeeing the ſon of God ſaith, *torcu'ar calcaui ego ſolus*, I onely haue ſtamped vpon the preſſe; they could reach no farther, nor their power extended no farther to afflict them than the diuine prouidence would permit thē. *Barnard* on the Canticles ſaith; Cary me, O good Ieſus, to the place of thy paſsiō, & put me in the preſſe of thy correc-

tion

tion, to the end that thou mayst there seperate the gold from the drosse, the rose from the thorne, the bone from the reed, the huske from the grape, and sinne from my soule: and in this case it is no reason, that thou shouldest haue pittie on me in treading me, seeing that I haue none in offending thee. *Eductus de carcere Ioseph, totonderunt eum, & veste mutata, obtulerunt regi*, saith the holy scripture, speaking of holy *Ioseph*, when he was in prison: as if he would say, After that innocent *Ioseph* had interpreted the dreame which the baker had dreamed, and had expounded the kings butlers vision, they pouled his haire off his head, and changed the apparell which he wore, and so presented him vnto king *Pharao* in his palace. If we will at length explicate this figure of *Ioseph*, we shal find many and verie deepe mysteries in it, because that among all the Patriarckes which went before Christ, hee is prefigured in none so liuely as in *Ioseph*. And because it may not seeme that we speake at randon, it is to be knowne, that as good *Ioseph* was cast into prison, because hee would not commit adulterie with his ladie and mistresse, so the sonne of God was carried to death, because he would not consent vnto the errours of the synagogue; Whereof it fell out, that they did put *Ioseph* in prison betwixt two malefactors, and they did put Christ on the crosse, betwixt two theeues; one of *Iosephs* companions was cõdẽned to die, & the other who was the cup-bearer was restored vnto his office; & so was it with those which suffred with Christ, the one was condemned & the other saued. Before they should carry *Ioseph* to the palace, or giue him the gouernmẽt of Aegypt, they pould his head, and tooke away his haire: so likewise they pouled the haire of the sonne of God, when they tooke from him all the disciples which he had with him; so that as they left *Ioseph* no haire to doe him credit and honour, so there remained with Christ no disciple to doe him seruice. O good Iesus, O my soules delight, how well should I hit, if I should say that this figure was fulfilled in thee literally? for although thou wast not pouled in *Pilats* house, as *Ioseph* was; yet thou wast well pulled and haled by the haire; and if *Ioseph* went out pouled, thou didst escape pulled. *Ioseph* was handled with greater pittie in king *Pharao* his house, then Christ in *Pilats*, seeing they pouled *Ioseph* with

with a combe, but they pulled Chriſtes haire away with their fiſtes, and that which cannot be ſpoken without teares, they brake them not off, but pulled them vp by the roots.

Iſidorus vpon Geniſ. ſaith, What other ſignification had it to preſent *Ioſeph* before king *Pharao* pouled and ſpoiled; but that we ſhould ſend the ſonne of God out of this world ſpoiled and bereaued of this life, and pouled of his merits? The gowne and couering of the ſoule, is the body with which we liue, and the haires of the head are the merits which we poſſeſſe; whereof it is, that to poule *Ioſephs* haire, before he ſhould go to the palace, was a token that Chriſt would leaue vs all his merits, before hee went into heauen; inſomuch that *Ioſeph* did bring forth haire to giue to the Aegyptians, and Chriſt did heape merites to leaue to his Chriſtians.

What ſhould become of vs, O good Ieſus, what ſhould become of vs, if thou ſhouldeſt not leaue vs the merites of thy haire? If thou didſt merit, in faſting, and watching, in praying, and preaching; it was done without all doubt for my ſake, and not for thine owne; becauſe that thou, as thou waſt God couldeſt not merit; and as thou waſt man, hadſt no need to doe it.

CHAP. IX.

Wherein the authour doth proſecute the ſame matter, and expoundeth two notable figures to the purpoſe.

C*Vm ingreſſus fuiſſet mulus ſubter cõdenſam quercum, adhæſit caput Abſalon quercui, & manſit ſuſpenſus inter cœlum & terram*, ſaith the holy ſcripture, 2. *Reg.* 8. As if he would ſay, Prince *Abſalon* fleeing frõ the battell, which he had with his father *Dauid*, as he ſhould paſſe vnder a great Oake which had thicke lowe bowes, his horſe went on, and he hanged by the haire; ſo that the Oake ſerued the ſorrowfull yoong man for a gallowes, and his buſh of haire for an halter. The high ſecrets of God are much to be noted in this place, and how that want of friends was not cauſe of *Abſalons* death: nor yet

the

the wait which his enemies laid for him; but onely becauſe he did ſuffer his haire to grow ſo long: for if he had gone to the battell, with his head pouled; or his haire ſhauen, at the worſt hee ſhould haue eſcaped from thence with a broken head, and ſhould not haue ſtaied there as he did, hanging. What other thing is the haire, which hang downe our head, but the thoughtes which hang in our minde? For without all compariſon the heart is more cruelly martyrized with his owne thoughtes, than the bodie with all the foure elements. It is expedient for vs then to poule the haire of our thoughtes, yea and if they be diſhoneſt, pull them vp by the rootes; for at the daie of our death the angels ſhall giue vs an accompt of all the haires, which wee had in our head; and wee vnto our Lord, of all the good and bad, which we thinke in our heart.

Saint *Barnard* in a ſermon ſaith, Thou ſayſt, O my good Ieſus, that there ſhall not a haire be loſt off my head, and I ſay alſo that there ſhall not be loſt one moment of a moment: and therfore in this caſe I ſhall be glad that at the day of iudgement, thou wouldeſt not reſtore me the haires which I was woont to haue; ſo that thou wouldſt not aske me an accõpt of that which I was woont to thinke. O my good Ieſus, O the loue of my ſoule; if holy *Ioſeph* durſt not appeare before king *Pharao*, with long haire; how dare I ſhew my ſelfe before thee with ſo manie foule and filthy cogitations? *Anſelmus* in his meditations ſaith, O how many more in number, are the thoughts which lie hidden in my minde, than the haires which hang at my head, and that which is moſt to be lamented is, that I waſh my head euerie weeke, and defile my ſoule euerie day: inſomuch, that if I were brought to be ſold, without compariſon, men would giue more for my haire than for my thoughts.

Seeing then that we haue prooued, much haire to be manie thoughtes; and that it is nothing elſe to let them growe long, but onely to let the heart thinke what hee liſteth: the ſeruant of our Lord ought to denie him that libertie, as a thing verie hurtfull for him; becauſe our bodies growe diſſolute for no other reaſon, but becauſe we keepe not our thoughts in ſubiection.

Saint

Saint *Barnard* vpon *Qui habitat* ſaith, If thou wilt ſerue thy God, (O my ſoule) thou muſt firſt ſet thy thoughts in good order and ſuretie, before thou take the weed in a monaſterie; and thou ſhouldeſt rather looke vnto that, that thou thinkeſt on, than vnto thy ſelfe which doth thinke it: for it may be that the diuels will laugh thee to skorne, if they ſhould ſee thee praie with thy tongue in the Church, and ſee thy heart wander abroad in the market place. We may truely ſay of him that hee nouriſheth long haire, who perſuadeth himſelfe that hee ſhall liue manie yeares; and in the end at vnawares, our Lord ſo ſuffering it, and his ſinnes ſo deſeruing it, when his haire was at the longeſt, death came vpon him, and tooke away his life. He likewiſe doth ſuffer his haire to grow verie long, who thinketh very highly of himſelfe, imagining that in time, he ſhalbe a great perſonage, and haue the charge of all the affaires of the commonwealth: and becauſe all that ſmelleth of vanitie, and ſauoureth of lightneſſe, when he doth leaſt thinke of it, all his diſcredit came by that, wherein he moſt of all hoped.

O, of how many we may ſay now a daies; that they are hanged by their thoughtes, as prince *Abſalon* was by his haire, vnto whom the tree of their follie hath been more dangerous, than the thicke Oake was vnto ſorrowfull *Abſalon*! for after that their buſineſſe and affaires hath not fallen out as they thought, although they hang not vpon an Oake; yet they returne to their houſes and die deſperate.

Take heed then, O my brother, take heed to bring foorth long haire with *Abſalon*; and if thou haſt done it, be glad that they cut it thee off, as they did *Ioſephs* in Aegypt: for being ſhorn hee became to be a great fauourit; and prince *Abſalon*, becauſe he nouriſhed his, came to die vpon the Gibbet. *Barnard* vnto the Moonke *Rupertus* ſaith; What other thing doth it ſignifie that *Ioſeph* was ſpoyled of the gowne which hee ware on his bodie, and that hee pouled off his haire, with which hee honoured his head withall, but onely that it is conuenient for the ſeruant of our Lord, before hee enter into Religion, to forſake all the wealth, which hee poſſeſſeth; and poule and wipe off the nobilitie and ableneſſe, on which he preſumeth.

They

They doe not ſuffer holy *Ioſeph*, in *Pharao* his houſe to weare his owne garmentes, and wilt thou liue in Chriſtes houſe with thy goodes and wealth? They doe not ſuffer him in *Pharaos* houſe to foſter long haire, and dareſt thou in Chriſtes houſe entertaine fooliſh thoughtes? he doth entertaine fooliſh thoughtes, who doth preſume much of himſelfe, and make ſmall reckoning of his brethren: for if we beleeue *Chilo* the Philoſopher, there is no man which erreth ſo much as he who thinketh that hee neuer erreth. What doth it benefite the ſeruant of our Lord to poule the haire of his head, if thoſe of his heart remaine and growe in his owne heart?

If then thou wilt, my brother *Rupertus*, enter into Chriſtes palace, which is better than *Pharaos*, king of Aegypt, ſuffer thy ſelfe to be ſpoiled of thine own will, and giue men leaue to ſheare the haire of thy lightneſſe: for oftentimes the heart is buſied in ſuch vaine and light things, that a haire is of greater waight than his thought. Hitherto S. *Barnard.*

Vidi Ieſum ſacerdotem magnum ſtantem, indutum veſtibus ſordidis, & ait dominus ad me, num quid non eſt torris erutus de igne. Theſe are the wordes of the Prophet *Zacharie*, chap. 3. As if hee would ſay, I ſaw in a viſion which our Lord ſhewed vnto me one night, the great Prieſt called Ieſus, who was on foote, and not ſat down; & I ſaw that he was attired with very foule apparel; wherat maruelling, our Lord ſaid vnto me, This Prieſt Ieſus whō thou doeſt ſee ill-fauouredly attyred, is the onely and ſole firebrand, which eſcaped out of the fire, becauſe all the other firebrands are either quite burnt vp, or elſe could not be put on fire at all.

If this be a woonderfull figure, the fulfilling of it is much more marueilous: for ſeeing it doth name the prieſt Chriſt by his own name, in the text; the figure is to be vnderſtood of bleſſed Ieſus and of no other. It wanteth not a high myſterie to ſay, that he is called Ieſus, that is to ſay, a Sauiour, and that he is a Prieſt, that is, holy or ſacred, and that he is a great Prieſt, that is, ſtrong and mightie, and that he ſaw him ſtanding, which is a ſigne of care. Whereof we Chriſtians may thinke our ſelues happie, ſeeing we haue a redeemer, which can deliuer vs; a Prieſt which can abſolue vs; and one that is mightie, who can defend vs, and who is alwaies

alwaies ſtanding to the end he may guard vs. S. *Stephen* in his paſſion, and *Zacharie* in this his viſion ſaw the ſonne of God hard by the ſame God, not ſitting and ſporting, but ſtanding on his feet and praying; inſomuch that with great reaſon wee may ſay of good Ieſus, that euen as, *non dormitabit neque dormiet qui impugnat Iſrael*: euen ſo he neither hath ſlept, nor will ſleepe, who will defend Iſraell. Saint *Barnard* vpon *qui habitat*, ſaith; As he ſleepeth neither little nor much, who fighteth againſt Iſrael, ſo he doth neither ſleepe little nor much, who defendeth Iſraell, becauſe that the ambuſhes with which the diuell laieth wait for vs, are ſo many, and the ſnares ſo dangerous, that if the ſonne of God would abſent himſelfe, and be careleſſe of vs, wee ſhould not be able to helpe our ſelues againſt the diuell, but yeeld and fall into euerie vice.

O then we be happie, if we be gratefull vnto our Lord, ſeeing that we haue ſuch a redeemer, and ſuch a watch man for vs, who watcheth becauſe I ſhould ſleepe; faſteth, becauſe I ſhould eate; taketh paines, becauſe I ſhould be at reſt; ſtandeth on foote, becauſe I ſhould ſit downe: inſomuch that the great care which he hath ouer me, maketh him vtterly careleſſe of himſelfe. I ſpeake not all this, O good Ieſus, to attribute any vaine glory vnto my ſelfe, but to giue thee greater glorie: for if thou ſhouldſt not defend me vnder thy mightie hand, the diuell would haue me in his power.

It is alſo to be noted, that *Zacharie* did not ſay in his viſion, that Ieſus the Prieſt was a coale, nor that hee was fire; but that he was a firebrand lighted: wherein he gaue vs to vnderſtand, that our bleſſed ſauiour was not all coale; that is to weet God: nor all wood; that is to weet, pure man; but that hee was a true fireband kindled and ſet on fire, in which there was the wood of his manhood, and the fire of his Godhead. *Rupertus* the Abbot, vpon *Zacharie* ſaith, That the holy Ghoſt could not haue giuen vs a more fitter compariſon than this of the fireband; becauſe that as in the firebrand, the fire is ſo vnited and transformed with the wood, and the wood with the fire, that there is at one time and together both fire and wood; ſo in the hypoſtaticall and diuine vnion Chriſt our ſauiour is true God, and true man,

and true man, and true God. Before Chriſt was incarnat, he was all pure fire: but ſince he tooke fleſh, he changed into a fire-brand ſet on fire: in which his meaning was, that the wood of his humanitie ſhould burne, and that the fire ſhould be his vnſpeakable charitie; inſomuch that it was neceſſarie, that in that holy fire-brand, the wood of his bodie ſhould be burned, and that the fire of his godhead ſhould pardon vs.

O how much we are bound vnto bleſſed Ieſus, ſeeing that in the old law he did not ſuffer himſelfe to be ſeene nor felt, but was all fire, and hid himſelfe from all men: but after that he tooke our redemption vpon him, and for our ſakes made himſelfe a light and a holy fire-brand, he ſuffereth himſelfe to be ſeene; ſuffereth himſelfe to be handled; ſuffereth himſelfe to be taken: inſomuch that now hee is not a coale which doth burne, but a fire-brand which giueth vs light. It is the propertie of a fire-brand to giue light vnto him who bloweth it; burne him who toucheth it; heate him who commeth neere vnto it: all which ſweete Ieſus doth, who giueth light vnto thoſe which follow his counſell; burneth thoſe which ſearch out his deepe iudgementes, and giueth heat vnto thoſe which keepe his commandements. It is alſo a propertie of the fire-brand to let it ſelfe be touched on that end which is not on fire, and on that end which burneth, hee will not be ſo much as touched with the finger: which propertie alſo God vſeth with the wicked and naughtie perſons, vnto whom he beſtoweth his mercie, whileſt they liue in this world, and ſheweth his iuſtice after they be dead: inſomuch that in this world he doth nothing but pardon, and in the other he doth nothing but puniſh.

Zacharies figure ſaith farther, *quod iſte eſt torris erutus ab igne.* To weet that this fire-brand and no other, through ſpeciall priuiledge did eſcape the generall fire: wherein hee giueth vs to vnderſtand, that the ſonne of God onely, was hee who was conceiued of the holy Ghoſt, and in whom there was neueranie ſmoke of ſinne, nor euer knew how to doe any man hurt at all. Who dare ſay that the ſonne of God did euer hurt any man, ſeeing that hauing reaſon to doe it, and being able to doe it, did alwaies ſuffer hurt, and neuer did any?

From

From the fire of originall sinne, wherein all the world was burnt; onely this holy fire-brand escaped from being burnt or smoaked: the fire of pride came not vnto him, nor the coale of enuie, nor the smoake of anger, nor yet the sparckles of lecherie: insomuch that hee was not ouercome by sinne, but sinne by him.

O high mysterie! O vnspeakeable sacrament! that the son of God hauing escaped an vniuersall fire, should come to fall into another greater fire, that is to say, that although the fire of sinne did not compasse him; the fire of loue did compasse him and burne him, which is manifestly seen in that, that onely because hee was striken with the loue of vs, hee consented to be crucified vpon a tree.

CHAP. X.

Here he prosecuteth the figure touched before, and there is also expounded an authoritie of the Apostle in it.

IEsus autem indutus erat vestibus sordidis, saith *Zacharie* in the figure which we haue alleaged: as if he would say, It was a lamentable case to see the honourable old Priest Iesus, clothed in old bare apparell, and especially being verie filthy and foule. Vndoubtedly we should say verie truely, if we say that this figure was literally fulfilled in Christ, seeing that the white gowne which *Herod* gaue him, and the purple gowne which *Pilat* gaue him, were the oldest, the most ragged, and the foulest that they had in the palace, because they did not cloath Christ in them to doe him anie new honour, but the better to skoffe and ieast at him.

Blessed Iesus was in birth noble; in age young; in condition cleane; in life honest; and in reputation and accompt wise: the which being so, euery man may see what a shame and griefe it was vnto him, being a noble man, to be cloathed in a torne coat; and being a yong man, in an old iacket; & being neat & cleanly, to haue a foule shirt; & being a sacred perso, to put on him a prophane

cloake, and being a wise man, to be skoffed at in a fooles garment. S. *Chrysostom* vpon S. *Mathew* saith, In this miserable life, there is nothing in which men are more honoured, than with the garments they weare, and companies which they leade about with them; and from hence it commeth, that the ministers of wickednesse not without great wisedome, and excesse of malice, did accompany Christ with two theeues, to accuse him of wickednes and sedition, and cloath him with vile and base attire to note him of ambition and folly. *Rabanus* to this purpose saith, The Iews did much more pretend the taking away of Christ his honour and credit, than the seeking of his life; and for that cause they did accompanie him with theeues, because men should accompt him a theefe, and cloath him in fooles coates, because men should reckon of him as of a foole; & they accused him of naughtinesse, because they should hold him for such a one; & they raised vp slanders vpon him, because he should be made infamous. *Cyprian* saith, In the first thirtie yeares, that Christ liued in the world, because he did neither preach, nor reprehend any man, no man was offended nor greeued at him, nor any man molested him; but after he began to preach and reprehend vice and vicious men: the Iewes perceiuing that their credit went daily to decay, and that the sonne of God grew in fame and credit, they determined among themselues to take away his life, seeing they could not lessen his fame. *August.* vpon S. *Iohn* saith, The end that the Iewes intended, in putting a crown vpon Christ his head, and a hollow drie reed in his hand, and a purple red on his backe, was not so much to kill him, as to discredit him, and skoffe him as a foole and a dizard, and thereupon they sought but one only torment of the crosse to take away his life, and inuented ten thousand to take away his credit.

Theophil. saith, The ministers of wickednes did cloath Christ in a thread-bare gowne, to empaire his credit, in a torne one, to breake his doctrin, & in a foule one, to spot his life, yea they cloathed him in other mens apparell to impute other mens faults vnto him. Leauing the letter and searching out *quid spiritus dicat ecclesijs*, What the spirit telleth the churches, it is to be knowne that oftentimes in holy Scripture, are figured our good and

euill

euill workes, by good and euill garments, inſomuch that ſuch as our garments is which we weare, ſuch is the life which we lead. When the Pſalmiſt ſaith, *Induit ſe maledictionem*: and the wiſe man, *Veſtimenta tua ſint candida*, and the Apocalypſe, *Beatus qui cuſtodit veſtimenta ſua*. In the literall and true ſenſe; the ſcripture doth not ſpeake there of attire which we weare, made of wooll and ſilke, but of the good and euill conditions which we haue.

When God ſaith as he doth, Let thy garments be white at all times, he regardeth verie little, whether I goe in white or red: but he careth verie much that my life be chaſt, and my ſoule cleane, becauſe that in the houſe of our Lord, they call a blacke garment a naughtie life; and a white, a pure and holy life: for our Lord to ſay, Bleſſed is that man who keepeth his garments, that he walke not naked, is to aduiſe vs that then a man doth keepe garments a long time, who knew how to keepe his innocencie from his childhood, and that he is altogether naked, who is fallen from the innocencie and grace of our Lord.

Saint *Auguſtine* vpon Geneſis ſaith; If our firſt father had not fallen into ſinne, he ſhould neuer haue greeued that he was naked, ſo that at one time he loſt his innocencie, and got ſhame, and alſo at one time, he did learne to ſinne, and vſed to cloath himſelfe. When the Pſalmiſt ſaith, *Induit confuſionem*, hee he doth tell and aduiſe vs, that then a man doth put on the cloke and coat of confuſion, when hee goeth loſt in the way of perdition, and maketh no reckoning of his ſaluation; and that which is worſt of all, he hath ſo oft hardened his conſcience, & hath caſt away ſo farre all ſhame, that he doth no more loath to ſinne than to ſpeake; nor to ſpeake than to ſinne.

Caſſiodorus vpon the Pſalm. ſaith; Thou doeſt ſo oft cloath thy ſelfe with ſo many confuſions, as thou doeſt times ſinne againſt thy God; and thou doeſt ſinne ſo many times as thou doeſt impugne reaſon; and thou doeſt ſo many times impugne reaſon, as thou doeſt yeeld vnto ſenſualitie; and as oft as thou doeſt not contradict and gainſay thy appetite: inſomuch that thou doeſt then put on confuſion, when thou doeſt impugne reaſon.

Being then preſuppoſed, that the garments which we weare, are nothing elſe but the workes which we doe, it is to be vnderſtood that Chriſt our redeemer, did with one kinde of garments cloath his bodie, and with another kinde his ſoule; he clothed his ſoule with grace, but he couered his bodie with paine, inſomuch that Chriſt his ſoule receiued that which we deſerued, and his glorious bodie payd that which he owed not.

O good Ieſus, O the loue of my ſoule, how is it poſsible that my tongue can rehearſe, or any penne write the making of thy garmentes, if my eyes doe not firſt make a fountaine of teares? What other ſignification had it, that the great prieſt was cloathed in foule apparrell, but onely that thou, O my good Ieſus, waſt to lay vpon thy body, all my naughtineſſe and offences? The garment of thy humanitie, which thy father made thee, and the holy Ghoſt woaue thee, and thy glorious mother gaue thee, was made without ſinne, and giuen thee without ſpot: but woe be vnto me, woe be vnto me; becauſe I am he who doth ſpot him, I am he who doth defile and ſoile him, I am he who doth breake him: which I doe as oft as I doe ſinne againſt thee. The ſonne of God then did put on my pride, my anger, my enuie, my gluttonie, my fault, and alſo his owne paine, and arraied himſelfe with all my offences and faultes, as it were with old ſpotted garmentes which hee did waſh in the altar of the croſſe; not with ſope and water, but with his owne pretious bloud. *In ſimilitudinem hominum factus, habitu inuentus eſt vt homo*, ſaith the Apoſtle, writing to the Church of the Theſſalonians, chap. 2. As if hee would ſay. When the ſonne of God came into this world, he did nothing els but looke vnto other men; cloathed himſelfe with a mans garment.

Beda ſaith, the Apoſtle doth not ſay, that the ſonne of God tooke the likeneſſe of fleſh; for ſo he ſhould haue been a fantaſticall and not a true bodie; but he ſaid, that he tooke vpon him the likeneſſe of a man, which was ſaid, for ſinne and not for fleſh; ſeeing that he was true man, and not a fantaſticall body: inſomuch that he tooke the ſhape of a man, but of ſinne he tooke onely the likeneſſe; and he ſaith further, He tooke not the form and ſhape, but the likeneſſe of ſinne; ſeeing the Church doth beleue of him,

and

and the faith doth preach, that hee was true God, and true man, and a true redeemer; but a fained ſinner.

He was vndoubtedly the true redeemer, ſeeing he took mans fleſh to the end to ſuffer in it; and he was a ſinner in ſhew and fainedly, ſeeing he did put our ſinnes vpon that fleſh, to crucifie them with himſelfe; and becauſe that for the true redemption there ſhould be one which ſhould ſuffer, and another for whom he ſhould ſuffer: we did lend him the fault, and hee added the puniſhment of his owne. For the Apoſtle then to ſay, that Chriſt *habitu inuentus eſt homo*, is to ſaie, that hee bare the ſinnes of man vpon his backe; inſomuch that as man doth weare a garment on him to doe him credite withall, ſo the ſonne of God tooke vpon him all our offences, to bragge and vaunt of them, becauſe that we are not ſo infamous in committing them, as good Ieſus is glorious in forgiuing them.

And becauſe that by the white garment, and the purple garment, and skarlet garment, and the coate without ſeame, were ſignified our ſundry faultes; the ſonne of God would at one time put them on him, and at another put them off, to giue vs to vnderſtand, that it lieth onely in his hand to forgiue vs, or not to forgiue vs, and that life and death is in his own power, and alſo the liking of our works or diſliking of them.

Cyrillus vpon S. *Iohn* ſaith, It wanteth not a great myſterie that the ſonne of God, tooke the garments which they gaue him in *Pilat* and *Herods* palace, although they were neuer ſo old, ragged and foule, and how peruerſe and wicked ſoeuer the miniſters were which gaue them him: wherein it ſeemeth that hee doth make them equall with his bleſſed mother, who gaue him a coat without ſeame to weare vpon his backe, as they gaue him a purple one to skorne and skoffe him withall. O good Ieſus, O my ſouls delight, tell me I pray thee, if thou hadſt need of a new garment, why doeſt thou not ask for one of thy bleſſed mother? didſt thou go in one garment 33 yeares; and for three houres, which they gaue thee to liue, doeſt thou put on a new one? Thou who doeſt cloath the heauens with ſtars, the ſeas with waters, and the earth with trees, why doeſt thou abaſe thy ſelfe to take garments of tyrants? if thou take them for old garmentes, what is elder

than my ſoule, who is aged in wickednesse and ſinne? If for a ragged and torne one, what is more ragged than my ſorrowful ſoule, which knoweth not howe to ſhut the gate againſt any vice? If thou haſt them for a fowle garment, what is fowler than my ſoule, the which will neuer waſh herſelfe in the fountaine of thy grace, nor euer giue ouer wallowing in the dirtie puddle of vices.

S. *Barnard* vpon the paſsion of our Lord ſaith; For the ſonne of God to take garments of his mother, who was holy, and receiue them alſo of *Pilat* who was a ſinner, is to let vs vnderſtand that his mercy is ſo great, that he admitteth all ſorts vnto him, and deſpiſeth none; that is to ſay, the workes of the good to reward them, and the works of the bad to amend them; inſomuch that the ſinner findeth pardon in him, and the iuſt his rewards.

Baſill. in a ſermon ſaith; Chriſt tooke more garments of *Herod* and *Pilat*, than he did of his moſt bleſſed mother, to let vs thereby vnderſtand, that there are more ſinners than iuſt men; and that the ſinnes with the which we offend him, are more in number, than the ſeruices which we do vnto him: Wherupon it falleth out, that our Lord hath more to puniſh than to reward.

It is likewiſe to be waighed, that Chriſt did alwaies weare the coates which his bleſſed mother gaue him; and thoſe which *Pilat* gaue him, he ware but one night onely; wherein he did let vs vnderſtand, that the works which good men do, he doth always accept: but thoſe which wicked men do, he doth not always forgiue. And in this caſe *Seneca* ſaith, That it is an exceeding great folly, and want of diſcretion for any man to offer, and put him ſelfe into peril & danger with an hope of remedie. *Cyprian* ſaith, Let no man forget to note, that the ſon of God did weare the garments which his mother gaue him thirtie and three yeares; and thoſe which *Herod* and *Pilat* gaue him, he skarce ware one whole day; whereby our Lord doth admoniſh vs, that as for the naughtie workes, with the which wicked men doe cloath themſelues, he is glad for a time to diſſemble them; but yet for manie yeares he will not ſuffer them. It wanteth not likewiſe a myſterie, that of all the garments which they gaue Chriſt in *Pilats* and *Herods* houſe, he would take none from thence with him, but as he put them on in the palace, ſo hee left them in the palace:

where

wherein our good Iesus did signifie vnto vs, that we should hold for suspected all the fauours of the wicked, and all the conuersation which we haue with them, in token whereof, he scarce gaue them one word, and much lesse tooke away one haire of their garments with him. Let vs then leaue *Herode* his white garment, and let vs leaue *Pilat* his skarlet garment, for thereby vve are taught to leaue the world, and all that which smelleth of the world, because it is small reason that any man should cloath himselfe with other mens garments, seeing that the sonne of God vvould not die vvith his owne proper ones.

Agmon sayth, For the sonne of God not to go out of *Pilats* house, but with the same attire which he had when he entered into it, is to signifie vnto vs, that we shall not take more out of the world, than we brought into the vvorld. If the sonne of God did take any thing with him out of that vvicked palace, it was his shoulders opened and rent with stripes, his head crowned vvith thorns; and the like is of vs, when we depart out of this world, out of which vve depart whipped vvith a thousand griefs and vexations, and hedged and compassed in vvith many sinnes.

CHAP. XI.

Of the manner how they did lead Christ to be crucified: vnto which purpose there is a notable figure expounded.

Et baiulans sibi crucem, exiuit in eum qui dicitur Caluariæ locum, Hebraicè autem Golgotha, sayth S. *Iohn*, chap. 19. as if he should say, The sonne of God hauing put off the purple garment which they gaue him in *Pilats* palace, and putting on that which he brought thither with him, he tooke his crosse vpon his shoulders, and went towards the place, where they would crucifie him, which is called *Caluarie* in Latin, and in Hebrue, *Golgotha*.

The deputie had scarce giuen sentence that they should crucifie

crucifie Christ, but all those which stood at the gate of the Pallace, gaue a loud crie, as it were of ioy and victory: for their reason was so darkned, and their hatred toward Christ so great, that there was not one which did so much desire life vnto himselfe, as he did couet to procure good Iesus his death. *Plauserunt super te manibus sibilauerunt & mouerũt capita sua*, said *Ieremie* speaking of Hierusalem, when it was spoiled and destroied by the *Assirians*; as if he would say, Thy enemies were not content only to burne thy temple, throw downe thy vvals, rob thy treasuries, imprison thy children, but the better to mocke at thee, and shew a greater ioy at thy destruction, they hissed at thee, as at a bull, they made mouths at thee, as at a fool, they skoffed thee as thou hadst ben a dizard, and leaped and clapped their hands for meere ioy.

How is it possible for me to expound these lamentable words, if my eyes doe not first turne into a fountaine of teares? Geue ouer, O *Ieremie*, and bewaile and weepe no more ouer the captiuitie of thy people, and let thou and I weepe and bewaile the imprisonment and sentence which vvas giuen vpon my Christ; for if they carried the people to Babylon, it is for no other cause but because they should abide there; but they carrie innocent Iesus to the mount of Caluarie to be crucified: in so much that if strangers doe take away their countrie from thy nation, thy countrimen doe take away life from my God. That which happened to Hierusalem by the Assyrians, did happen vnto Christ by the Iewes; vvho felt such great pleasure to see Christ condemned to death, and that he vvas deliuered vnto them by iustice, that they did presently publish it through the streets, and aske for a reward of their good newes; they commend *Pilat* to be a iust iudge, they allow of his sentence, & did persuade themselues that that iudgement of *Pilats* against Christ, would take away all scruples out of their minds.

Chrysost. vpon S. *Matthew* sayth, that immediatly after Christ vvas condemned to die, the ioy vvhich the vvoorser sort of people did shew, vvas exceeding great, because they thought that the life which they tooke from him, they gaue vnto themselues and their common-wealth. *Origen* saith, When the sonne of God vvas iudged to die, some went to seeke a tree to make the crosse

others,

others to ſeeke a carpenter to make it, others went to breake the rocke vvhere it ſhould be put, others to ſeeke nailes to crucifie him with, others to agree with the hangmen to put him to death, and others to ſtirre vp people for feare leaſt he ſhould be taken away from them.

Although by reaſon of the offices vvhich they had diſtributed among themſelues, they were ſcattered and ſeparated the one from the other, yet touching the death of Chriſt, they were all at one, and of one mind, in ſo much, that when they brought him forth to crucifie him with their nailes, they had alreadie crucified him in their hearts. *Barnard* ſayth, The ſonne of God being iudged to die, becauſe they would take away his life with all ſpeed, and put the iudgement in execution out of hand, their heads did not ake vvith crieng, nor their feete were vvearie vvith going, nor their toungs vvith ſpeaking, neyther did it grieue them to ſpend their monie, becauſe they were in a great feare, that if Chriſts death ſhould haue ben deferred, *Pilat* would haue repented himſelfe of his iudgement.

When a man departeth out of the vvorld, as ſome goe to prepare his graue, and ſome ſtay to ſhrowd him, ſo did the miniſters of vvickedneſſe at Chriſts death, for ſome went to ſeeke the place where they ſhould crucifie him, and ſome ſtayd behind, to giue order how they ſhould carrie him to be crucified, ſo that he vvho laboured moſt, did thinke he had deſerued beſt.

There is much to be vveighed in this matter, and thou, O my ſoule, haſt much more to vveepe for in this caſe, for if they vvill lead thy Lord and God to ſhame, is it thinkeſt thou for his owne fault, or for thine? Thine is the fault, O my ſoule, thine is the fault, and his the puniſhment; thine the ſinne, and his the hurt; thine the theft, & he is hanged; thine is the blood, and hee it is vvho ſheadeth it; thine is the life, and his the death; thine the prize, and he paieth for it; thine is the glory, and hee is the man that buieth it for thee. Be not abſent, O my ſoule, in that hard and narrow paſſage; accompanie your God in that pitifull way, & by my poore counſell, you ſhall ioine your fault with his innocencie, and lode your ſinnes vpon his pretious members; for woe be vnto thee, and woe be vnto me, if at the ſame time that they tooke

thy

thy pretious fleſh to puniſh, they did not alſo crucifie my greeuous offences with it.

What iniuſtice is this, O *Pilat*, what iniuſtice is this? dooſt thou diſſemble with me, which can do nothing but ſinne euery houre a thouſand times? and dooſt thou carrie him to execution who knoweth no other dutie but to forgiue ſinnes? Commaund then that I be led foorth, commaund them to carie me, and commaund them to doe iuſtice vpon me: for how much ſoeuer thy torments be, yet my ſinnes be farre more, and what haſt ſoeuer thou dooſt make to torment me, I will make greater to ſinne. *Anſelmus* in his meditations ſayth, Before that they did lead out the ſonne of God to be crucified, they tooke off the skarlet garment which was in ſtead of a cloake, and alſo the purple which ſerued him for a coat: and they pulled it off ouer his head, and pulling it haſtily, his head being beſet with thorns, as if it had bene ſtudded with nailes, ſome leapt out, ſome went in further, ſome were wreathed about, and the points of ſome broke, and ſtaied in his brain, the blood running downe from Chriſt like a ſtreame.

The reaſon why they tooke from the innocent Lambe the purple garment, and cloathed him in his owne cote, was becauſe he ſhould be well knowne of all men, the vvhich they feared, if they ſhould not haue changed his attire, by reaſon that hee was ſo diſfigured by the multitude of torments. How do you thinke that he ſhould not be knowne betwixt two theeues? ſeeing that he carrieth a greater croſſe than the others, and hath a crowne of thornes which the other had not; and goeth in the midſt which the others doe not; and watereth the ſtreets with his own blood, which the others neuer did.

Barnard in a ſermon ſayth, Seeing that bleſſed Ieſus hath his cote rent by often pulling at it, his ſhoulders opened with often whipping of them; his face foule, with much ſpitting on him; and his eyes dazeled with the blowes which they gaue him; and his haire thinne, by pulling it; how ſhould he not be knowne, ſeeing among all he is ſo mocked? *Bonauenture* in his *Stimulo*, ſayth, O good Ieſus, O the loue of my ſoule, tell me, I pray thee, what fauour did they vnto thee in that infamous palace, when thou didſt talke in ſecret with *Pilat* the deputie? That which I brought

out

out of the palace vvas a croſſe vpon my ſhoulders, companie of theeues, a halter about my necke, a crowne on my head, many blew wales in my face, a crier at my left hand, and a hangman at my right: in ſo much that they lead me to be crucified in as good order, as they lead a bride to be married. If thou haſt told vs what thou didſt bring out of the palace, wilt thou not tell vs alſo what thou didſt leaue there behind thee? That vvhich I left in *Pilats* houſe, was many haires fown in his parlours, and much of my blood ſhead in his court, much of my skinne cleauing to his garments, and peeces of my gown among his ſeruaunts, and all my diſciples fled among the people, in ſo much, that if *Pilat* did giue iudgement in my fauour, I paid him there preſently with my own blood. *Abſciderunt palmitem cum vna ſua, quem portauerunt in veſte duo viri*, ſayth the holy ſcripture, ſpeaking of the ſpies vvhich *Moiſes* did ſend to diſcouer the land of promiſe; and it is as if hee vvould ſay, After that *Ioſua* and *Caleb* had vewed the cities, and walked ouer all the bounds of *Chanaan*, to the end that the fruitfulneſſe of the land ſhould animate the Iſraelits to conquer it, they did cut a branch with a cluſter of grapes on it, and put it ouer the middle of a ſtaffe, and the cluſter of grapes was ſo heauie, that it was enough for two men to carry into the towne.

To the end that the letter may agree with the ſenſe, and the figure anſwer vnto the thing figured, and the truth follow the propheſie, we muſt ſtay a little in this figure, and expound it word by word: becauſe that the truth of it being well knowne, there will many ſecrets be diſcouered by it, and we ſhall be thereby much lightened. *Origen* vpon this place ſayth, That the land of promiſe dooth ſignifie happineſſe or felicitie, the bunch of grapes doth repreſent Chriſt, the skinne his bleſſed humanitie, the wine of the grape his godhead, the two men which carried the grapes to ſhew, are the two theeues which they carried with Chriſt to be crucified; and the ſtaffe on which they carrie the grapes, is the croſſe on which they crucified Chriſt.

And what did it ſignifie, that in that day in which they carried this bunch of grapes to the campe of the Iſraelits, was the day in which God was more angry with them, than at any other time in all the deſert, but that in that day which they hanged his ſon

on

on the tree, the greateſt ſinne in the world was committed? As of thoſe two men which carried the grapes hanging vpon the ſtaffe, the one of them went behind, and the other before, ſo the naughtie theefe turned his backe vnto Chriſt, and condemned himſelfe, and the good theefe turned his face vnto Chriſt, and ſaued himſelfe.

I ſay not this which now I ſay, without greefe of mind, that is that none of thoſe which did cut the grapes, nor none of thoſe which did hang them vpon the ſtaffe, did deſerue to eat of them; and ſo in like maner, few of thoſe which did crucifie Chriſt, did deſerue to enioy the benefit of his blood. *Auguſt.* vpon S. *Iohn* ſaith What are the two ſpies that carrie on their ſhoulders the grapes hanging on the ſtaffe, but the Iew and the Gentile which lead Chriſt to be crucified? of theſe two, he that went before was the Iew who turned his backe vnto Chriſt and would not beleeue in him; and he which went behind, was the Gentile, who had him before him in his eyes to worſhip, in ſo much that from that time the church remained bleſſed with holy *Iacob*, and the ſynagogue abideth mocked with *Eſau*.

As the firſt fruits which the Iſraelits ſaw in the land of promiſe, was that faire bunch of grapes; ſo the firſt iewell which we did ſee come from heauen into the world, was the perſon of Chriſt, and vvhat difference there is betwixt that grape and this, cannot here be ſpoken of. *Theophil.* ſayth, Who is the grape which is hanged on the ſhoulders of the two ſpies, but the true ſonne of GOD vvhich did burne betwixt two loues? the one loue vvas, that vvhich he bare vnto his father to ſatisfie him, and the other was that vvhich he bare vnto vs, to ſatisfie and pay for vs, in ſo much, that with the grape of his body which he ſuffered to be hanged on the wood, the world was redeemed, and his father well ſatisfied.

Rupertus the Abbot ſayth, Not without a myſterie the ſcripture dooth tell vvhere that grape was cut, and who carried him, but did not ſay that they did eat him, or that they did keepe him: vvhereof vve may inferre, that the vnhappie Iewes had the Grape to hang vppon a ſtaffe, and to preſſe out the Wine out of him, but yet they were not to drinke it, nor

yet

yet to keep it, but that they were only to presse it, and others to tunne it vp.

O how happy we Christians be, that not hauing planted the vine-yard, nor gathered the grape, nor pressed the grape, yet doe deliuer out the wine of the sacraments, and sequester vnto our selues all holy mysteries: in so much, that the Iewes beare the fault of his death, and with vs there remaineth the fruit of his blood. Hath the Church peraduenture any other such high treasure, as is the fruit of this grape? The grape which the Iewes trod vnder their feet, haue not the Angels thinke you vpon their crowns? we worship thee then holy grape, and praise thee, seeing that with the wine, which was wroong out of thee, thou didst redeeme the world.

Cyril on S. *Ihon* saith, The old fathers made small reckoning of the grape, which the spies brought them to the desart, and their children did much lesse set by the grape Christ when he came into the world. And as there arose a great noise in the campe of the Israelits, touching that which the spies reported of the holy land: so the Iewes raised a great scandal vpon that which Christ preached, of his future glory and blessednesse: so that when his comming should haue bene *in resurrectionē*, it was to their fall and ruine. That they did not reioice & giue thanks for the rich grape, which they brought into the desert, vvas a figure of the small fruit which they should draw of the death of Christ, and from hence it commeth, that when that holy grape was wroong and pressed in the presse of the synagogue, all the vvine which came out of it, the church receaueth in the sacraments.

Vpon those words of the Canticles, *Botrus dilectus*, S. *Barnard* saith, As the true spies did bring the ripe grape from the vallie of Cades, so they carried to the mount of Caluarie the heauenly grape, to be pressed betwixt two theeues: in so much that thou O my good Iesus, betweene sinners, and with sinners, and for sinners, and like a sinner wouldest die vpon the crosse, and bestow thy death vpon me being a great sinner. *Anselmus* sayth, When they did lead thee, O sacred grape, from *Pilats* house, to presse thee on the mount of Caluarie, tell me I pray thee, which did greeue thee most, either to see thy selfe crowned with thornes,

or

or find thy ſelfe compaſſed with theeues? The ſonne of God did much more grieue at the euill companie which they gaue him, than at the crowne which they put vpon him; for if the thornes did pierce his braine, the companie of the wicked did breake his heart; for in this point a good man dooth greeue more to be touched in his fame and credit, than for hands to be layd vpon his perſon.

Ambroſe vpon S. *Luke* ſayth, The ſonne of God did giue alms of that almes which was giuen him, and he gaue alms when he preached his high doctrine vnto the people, and he gaue alms when he went from one hoſpitall to another to viſit the ſick; and therefore this being true, as true it is, Chriſt had great reaſon to complaine of the Iewiſh nation, ſeeing that they defamed him for a theefe, hauing bene the greateſt almes giuer in the world. What greater almes can there be than to bring the ignorant out of his error and ignorance? what greater alms than for to ſpare out of his owne mouth to giue vnto another? what greater almes than to heale the diſeaſed, ſicke in his bed, and raiſe him who was dead in his graue?

If then the ſonne of God doth giue almes of theſe kinde of almes, vnto all ſuch as are ignorant and poore, vvhy do they carry him like vnto a theefe betwixt theeues? The theftes which they raiſed vpon the ſonne of God, were the greateſt theftes in the world, to wit, that he ſtole the name of God by calling himſelfe his ſonne; and he ſtole likewiſe the name of *Ceſar* by calling him ſelfe king; and the name of *Moyſes*, in giuing a new law; and herevpon like vnto a famous theefe they did crucifie him betwixt two theeues. O good Ieſus, O the loue of my ſoule, what a change of degree is this? that being ſerued in the heauen with angels, and accompanied vpon earth with apoſtles, dooſt go now thorow the ſtreets of Ieruſalem beſet with theeues? vvho do accompanie theeues but other theeues? vvho but thou, O good Ieſus, haſt ſtollen the eſſence of thy father, the innocencie of the angels, vviſedome from the holy-ghoſt, fleſh from men, truth from ſcripture, holineſſe from the church, ſeeing there is nothing holy, but that which thou dooſt ſanctifie with thy hand? Art not thou a theefe, ſeeing thou didſt ſteale the ſpirit from the letter, the truth

truth from the figure, Apostles from the Prophets, the church from the synagogue, and paradise from thy father; The paradise which thou didst steale from thy father, vnto whom didst thou first giue, but vnto the good theefe which suffered on the crosse with thee; O glorious theefe! O happie robberies! seing that all that, which thou didst steale from heauen, and take from the old testament, and all which thou hadst by thy patrimonie, and all which thou didst get with thy own sweat, all this I say, thou didst diuide and impart with my soule, so that if thou haue the name of a theefe, thou hast the deeds of a redeemer.

CHAP. XII.

Here the same matter is prosecuted, and a propheſie of Esay *expounded in a high stile.*

Dabo clauem Dauid super humerum eius, aperiet, & non erit qui claudat, claudet & non erit qui aperiat, sayd God by the prophet *Esay* in the 22 chapter, as if he would say, The loue which I beare to my only begotten sonne is so great, and I haue such a confidence in my welbeloued Christ, that I doe not commit vnto any, but vnto him, great king *Dauids* key, the which hee shall not beare in his hand, but vpon his shoulder: and it shall be giuen with this condition, that he shall so shut with it, that no man shall be able to open after him; and so open, that no man shal be able to shut. Because these words of the Prophet are very deepe and full of mysteries, it is necessarie that we shape our pen very cunningly in opening of them, and that the reader heare vs with patience; because that in scripture nothing can auaile vs, if it be not read with deuotion, and heard with attention.

The better to expound and declare who this key was, of whom the prophet speaketh of; & whose the shoulder on whom it was put; and who the wards, which this key doth open & shut; it is needfull for vs to recite the vexations and troubles which king *Dauid* passed through, and the great perils he hath bene in,

becauſe that how much the more he was in fauour with God, ſo much the more he was perſecuted of men. He was perſecuted by his owne bretheren, in the armie of the Iſralites; by his owne Lord king *Saul*; by his owne wife *Michal*; by his familiar friend *Shemey*; by his mortall enemie *Golyas* the giant; by his tender ſon faire *Abſalon*; by his naturall ſubiects of Ceyla; and of his old neighbours of the land of Amon; in ſo much that if at his death he could as well haue made a will of his pains and vexations, as he did of his riches, he might haue left vnto his ſonne, an inheritance and elderſhip of trauails and griefes, as others doo of wealth and mony.

It is alſo to be preſuppoſed, that king *Dauid* was not only perſecuted and afflicted, but was alſo very poore and needy, which is eaſily perceaued, ſeeing that he borrowed bread of *Abimelech* the prieſt, and asked for milke and cheeſe of *Nabal Carmelus*, and ſtole a bottell of water from king *Saul*, & *Ionathan* his ſon, for pure hunger did eat the honie of waſps, and tooke grapes and raiſins of *Abigail*, in ſo much, that if he was of all the afflicted, the moſt afflicted, he was alſo among the poore the pooreſt.

When *Gabriel* the archangell ſayd vnto the vergin, *Dabit illi dominus ſedem Dauid patris eius*, The Lord will giue him the ſeat of his father *Dauid*. And when *Eſay* ſayd, *Dabo clauem Dauid ſuper humerum eius*, what did he meane by the key but his ſharpe croſſe? and what vnderſtood they by the ſeat or chaire, but his ſtraight pouertie? To ſay vnto Chriſt, that they will giue him *Dauids* key, is to tell him, that they will giue him *Dauids* troubles and griefs; and it is to tell him that they will giue him *Danids* pouertie: in ſo much that *Dauid* had two famous heires, that is to weet, king *Salomon* vvho inherited his kingdomes, and the ſonne of God vvho inherited his trauailes and troubles.

Salomon and Chriſt are brothers in blood, but not in the inheritance; for it fell to *Salomon* to be rich, but to Chriſt not, but to be poore; to *Salomon* happened peace, but to Chriſt not ſo, but warre; to *Salomon* it fell out to be king, but vnto Chriſt not, but to be a ſeruaunt in the account of the vvorld; to *Salomon* fell the throne of power, but to Chriſt not, but the

ſeat

seat of miserie: finally there came to *Salomon* al the treasures with which he might reioice and be merrie, but to Christ not, but only the key of the crosse on which he should die.

To what end, O good Iesus, to what end, dooſt thou marrie with humane nature, seeing they giue thee nothing in dowrie with her, but an old key, and a broken seat? Doe they not giue thee a house to dwell in, and doe they promise thee a chaire to sit in? doe they not giue thee a chest to possesse, and yet promise thee a key to open it? *Albertus* vpon *Missus est*, sayth, Of all that which king *Dauid* had in his house, Christ inherited nothing of it, but one old key of yron, and a chaire of wood; by the vvhich is vnderstood his most holy crosse vpon vvhich he died, as if hee were seated in a chaire, and with the which he did open (as it had beene vvith a key) his perfect glorie. What is it for *Esay* to say, That they vvould cast the key vpon the shoulder of the Messias promised in the law, but that the sonne of God should carrie his crosse vpon his backe vnto the mount of Caluarie?

It is to be noted also, that they did not commaund him to beare the key of his crosse, vpon both his shoulders, but vpon one shoulder onely, vvhereby we are giuen to vnderstand, that the sonne of God did not load the death which he did suffer, vpon the right shoulder of his Godhead, but vpon the left shoulder of his manhood: so that he suffered like a man, and had compassion on vs like God. For the prophet to say, That no man should open that vvhich he should shut, and that no man should shut that which he would open; is to let vs learne, that no man should be able to like & approue that which he should condemn; and that no man should be so hardie to condemn that, that he should approue, because the whole matter of our saluation or perdition, consisteth in nothing else, but in falling into his liking and grace, or by liuing in his dislike and disgrace. Saint *Ierome* vpon *Esay* sayth, We haue neuer heard of any key, nor seene any, which hath bene so heauie or loaden with yron, which a man might not haue carried in his hand, except it were onely the key which the sonne of God carried vpon his shoulder to the mount of Caluarie, the which vvas so heauie vvith yron, I say

the yron of our offences, and not of the minerals, that the onely waight of that key was sufficient to bereaue the sonne of God of his life. O glorious key! O happie key! is there any thing in heauen, or vpon earth, so happie as thou art, seeing that thou art the secretarie of all holy mysteries? Thou, O glorious key, diddest open heauen and shut vp hell; open vnto sinners, and shut from the diuels; open to the church, and shut from the synagogue; open to the sacraments, and shut to the sacrifices; open to the sense, and shut to the letter; and also open vnto grace, and shut from sinne.

S. *Augustine* vpon the Apostle sayth, For *Esay* to say, that that which *Dauid* key doth open, no man dooth shut, and that which it doth shut, no man doth open, is to teach vs that the mysteries which Christ wrought vpon the crosse, and shut vp vnder the key, are so high and incomprehensible, that no man reacheth vnto, more than that which he doth reueale, nor any man knoweth more, than that which he doth teach, with this key they did open vnto the Apostle, when he saw those secrets which were not lawfull for man to speake of; and with that key they did open to S. *Stephen*, when he saw the heauens open, and with that key they opened vnto S. *Peter*, when he said, Thou art Christ the son of the liuing God, and with the same key they did open likewise vnto the Centurion, when he said, Truely this was the sonne of God.

O my soule, O my heart, if thou wilt, and if thou desire to enter into blisse, and felicitie, why doost thou not serue, and goe after good Iesus, who keepeth the key of it? Thou must now vnderstand, that the key of vice, vitious men keepe; the key of the world, worldlings haue; and the key of hell, the Deuills possesse; but the key of heauen, none hath but Christ. O good Iesus, O the loue of my soule, seeing that thou art the gate which is to be opened, and art the house, which we are to enter into, and art the glory, which we should enioy: why doost thou not open vnto this my sinfull soule, who is weary with calling of thee? and hoarse with crieng vnto thee? O redeemer of my soule, O sweetnes of my life, seeing thou sayst, That thou didst not come into this world, but for to saue sinners, and goest about for to seeke

seeke none but sinners, and didst not die but for sinners, and dost not repleniſh heauen but with ſinners, why doſt thou not open vnto me, who am the greateſt ſinner of all ſinners?

To come then to our purpoſe. As the Iewes had a wonderfull deſire to ſee Chriſt crucified, and that Chriſt was apparelled and cloathed, to goe to die, and like vnto another *Iſaac*, readie to goe to the common place of buriall, to be ſacrificed, they determined to kill him by force, and he determined to die willingly: in ſo much, that we were firſt redeemed with his loue, before we were ranſomed with his blood. That ſorowfull hour being then come, they brought forth innocent Ieſus, into *Pilats* court, and two theeues which were to beare him companie, and there they tooke order what crie they ſhould make, and the hang-man came, which was to execute him, and they brought him the croſſe, which he was to carrie, and thoſe which were to guide him, armed themſelues, with infamous preceſſion, being ſet in order, they open the gates of the Pallace, and they leade Chriſt through all the people to be crucified. O high ſecreat! O inſpeakable ſpectacle! the like vnto which hath neuer been ſeene from the beginning of the world: that is to weet, that ambition ſhould treade downe humilitie; and impatient anger, reuenge vpon patience; and madde wrath, iudge vpon almes; and infamous crueltie, reuenge vpon charitie; and pernicious lyeng, preuaile againſt ſyncere truth. It is wont to happen ſometimes, that one innocent man kill another, but what patience can indure, that a theefe which deſerueth the gallowes, ſhould vpon a croſſe take away the life of a iuſt man? among all the torments which Chriſt did moſt feele, the greateſt was, when they did lead him out of *Pilats* houſe the firſt time, and when they ſhewed him vnto the people with ſuch notorious infamie: and that not ſo much for the hurt which they did him, as for the credit which his doctrine loſt; for to ſay the truth, they did rather pretend his diſcredit, thā his death. S. *Barnard* vpon the paſsion of our Lord ſaith, Becauſe they did eſteeme the ſon of God for the greateſt deceauer of all men, and of all theeues the greateſt, they loaded his ſhoulders with the greateſt of all the croſſes, for it was in proportion longer than the others, & in making worſer wrought, and nothing at all

drie, and to carrie the heauiest of them al: in so much that if they would haue weighed the crosse, it would haue weighed more than he which carried it.

The sonne of God being come into the publique streats, immediatly as he began to set forward, the crier began to crie: but not his wonderfull myracles which he had wrought, but the false witnesse which they had raysed vpon him, seing that the imperiall Iustice had condemned him for a vagabond, and for a deceiuer of the people. When Christ came out of *Pilats* palace, and passed through the streats, the multitude of people was so great which came to behold him, that with vexing of him and thrusting of him, he had bin stifled among them, if he had not alreadie determined to die on the crosse crucified.

Now that the innocent lambe wēt sweating through the streets of Ierusalem, some put themselues into windowes, some came to the dores, some wait at the corners of the streets, some giue eare vnto the crier, some aske what strange thing it was, considering that vpon such a solemne day, and vpon the euen of such a high sabbath, it was not a custome to execute malefactors, but to pardon them. Some sayd, let the cosener go to die; some said, let him alone, because they put him vniustly to death; some sayd, that he preached very roughly; some sayd, that he was a prophet of holy life; some sayd, that he was a foole; some, that he was wise; so that euery men iudged of Christ according vnto the opinion that he had of him.

Doth it not suffice thee, that *Pilat* hath condemned thee to die, but that thou wilt passe also through the pikes and toungs of the people? Wherefore, O good Iesus, art thou so cruell against thine owne humanitie, and doost hide thy godhead? and wherefore, being vniuersall iudge of all men, doost thou yeeld to the opinions and iudgement of all men? *Theophilus* sayth, that Christ felt greater torment to see that so many naughtie men made themselues iudges of his honour, than to see *Pilat* iudge of his life, because his body felt the one, and the other went vnto his heart.

CHAP.

CHAP. XIII.

Here are declared the mysteries of these two words, Caluarie *and* Golgotha, *and why the sonne of God would die on a dunghill.*

EXiuit in eum qui dicitur Caluariæ locum, Hebraicè autem Golgotha, sayth S. *Iohn*, chap. 19. as if hee should say, Now that the sonne of God had lifted his crosse vp vpon his shoulders, and gone out of the citie of Ierusalem with it, he tooke his way, and his keepers conducted him vnto a mountaine which was called Caluarie, and also by another name was called Golgotha, on which he was to be crucified, and all the world redeemed.

Before all things, we must presuppose, that oftentimes when the catholike Church doth set forth vnto vs any word of holy scripture, which is deepe to be vnderstood, and full of mysterie to be interpreted, the church careth not for the translating of it, but leaueth it in the same word as the holy-ghost did write it in. This is easily seene by these words, *Amen*, *Apocalypsis*, *Racha*, *Halleluia*, *Bethsaida*, and so of diuers others, wherof none is properly Latine, but Hebrue, or Greeke, or Syriake, or Caldee, in so much that although he did commaund them to be written, yet the Church durst not interpret them. Why thinkst thou, my brother, that the church dareth not interpret them, or turne them into another language, but only because the mysteries that they contain, are so high, that there are no words worthy to translate them, nor no toung of man able to declare them? Put the case that this word *Amen*, is Truth, and that the Reuelation doth answer vnto *Apocalypse*; and vnto this word, Apostle, doth answer, sent; and vnto this word, Christ, annointed; yet notwithstanding they haue greater signification in the toung which they are written in, than in that which they are interpreted in.

The euangelist then, seeing the woonderfull mysteries which

Christ wrought vpon the crosse, and the high sacraments which he celebrated in the mount of *Caluarie*, determined to call that mount, *Golgotha*, which is an Hebrue worde, and also *Caluaria*, which is a Latine name, in which two words, hee gaue vs to vnderstand, that he had so much, and so high matter to speake of this hill or mount, that the Latine and Hebrue tonge could scarse declare it. The holy Ghost will not haue vs binde our selues only to this word *Caluarie*, nor vnto the other *Golgotha*, but that we may thinke on the one, and muse on the other, to the end that by them both, we may drawe out, not only that which the letter soundeth, but also that which the sense requireth.

Comming then vnto our purpose, we must note, that *Caluaria*, and *Golgotha*, was all one thing, and was a place out of the Citye of *Hierusalem*, where they did hang theeues, be-head traitours, shoot through robbers and pirats, and crucifie blasphemers. In tract of time, the bodyes of them which were executed, fell from the gallowes and gibbets, and there lay in that place many bones of dead men, sowne as it were vpon the ground, and many heads and skulls: so that this word *Golgotha* or *Caluarie*, doth signifie a place, or dong hill, where they did doe iustice on the wicked, and where there were fallen dovvne many quarters of malefactors. O high mysterie! O neuer before heard of in the world! for that place, being as it was dangerous for those which passed by, fearfull vnto those which did behold it, infamous, by reason of such as there died, and stinking, by reason of such as there were cast abroad, yet the redeemer of the world, did chuse to die in that place, and there fight a combate with his enemie.

We read in holy scripture, that *Arphaxad* king of the Medes, and *Nebuchadnezzar* king of the Assyrians, did fight in the field of *Ragan*, and *Iosias* king of Iuda, and *Nicharor* king of Aegipt did fight a battaile in *Megidda*, and *Iudas Machabeus*, and the Captaine *Alchimon* fought in the field of *Thamos*: in so much that Princes which in old time were wont to challenge one another, did alwaies make choise of spatious places, where they might be receaued, and faire fields, where they might encounter the one the other. It is not read of any Prince vntill

this

this day, which hath challēged & defied an other, or sommoned his enemie to the combat, who hath done it in a rotten stincking place, vnlesse it be Christ and the diuell; the which two most valiant Princes, challenged one the other to the Mount of Caluary, and to the dunghill of Golgotha, and also there slew ech the other? Where but in the mixen of Caluary did Christ and the diuell fight and kill one another, seeing the one lost there his life, and the other his power? *Anselmus* vpon the passion saith; It is so great and so incomprehensible a mysterie, to see the sonne of God die, that it is not enough to say that he died, but to thinke also on the cause why he died, which was another mans offence; and to thinke with whom he died, which was with two theeues; and to thinke of the death which he died, which was infamous; and to thinke when he died, which was in the best time of his life; and what day he died, which was the great feast *Aester*; and where he died, which was in the dunghill of Golgatha; so that if his enemies should not haue killed him, yet the stincke of the dead bodies would haue done it. Tell me, O good Iesus, tell me; that seeing thou doest die, why doest thou die in the dunghill of Caluarie? seeing that there was a faire spatious place at the gate, called the salt gate, why wouldest not thou there end thy life? Thou sayst that thou must die for the sheepe of Israell, and yet doest thou goe to die among pilled skulles? *Rabanus* to this purpose saith, The sonne of God would not yeeld vp his ghost, end his life, striue with the diuell, triumph ouer death, leaue his bodie in trust, redeeme the world within the holy Citie; but vpon the stincking dunghill of Golgotha, because that the sinnes which were committed within Hierusalem, were farre more stincking and noisome, than the dead bodies which were in Caluarie.

Prosper in his sentences saith, That blessed Iesus would not die within the citie but without, to giue vs to vnderstand, that none els did take away his life and honour from him, but such as are out of the walles and faith of the Church; insomuch that we kill him so oft as we doe not beleeue in him. Saint *Barnard* vpon the Canticles saith; For the sonne of God to suffer himselfe to be crucified in the foule dunghill of Golgotha, and not die in the

faire

faire market places of Hieruſalem, is to aduiſe vs and giue vs warning, that our good Lord doth not liue but in thoſe ſoules which are pure and cleane by grace, and doth not die but in thoſe hearts which are ſtincking and foule with ſinne. *Teſta eius ſaniem radebat in ſterquilinio*, ſaith the holy ſcripture ſpeaking of *Iob* in the 2. chapter, as if he would ſay; Satan was not contented to take away from the man of God, all his wealth, deſtroying all his flockes of cattell, remooving him from his friends, and killing his children, but the more to hurt and greeue him, and vtterly to ſpoile him, hee carried him to a publicke ſtincking dunghill, where with a peece of a broken bone he ſcraped off his skabbes. Glorious Saint *Gregorie* vpon this place ſaith, When I ſettle my ſelfe to muſe and thinke vpon the malice of Satan, and the patience of *Iob*, and Gods ſufferance, I doe not know on which to maruell moſt; that is, of that which the diuell doth, or of that which God ſuffereth, or of that which *Iob* endureth, ſeeing that his patience is incomparable with other mens, and his miſery intollerable.

Origen vpon *Iob*, ſaith; What remained there for Fortune to take from the holy man *Iob*, after that hee had depriued him of the conuerſation of his friendes, and caſt him vpon ſtincking dunghils? If holy *Iob* had had more, more Satan would haue taken from him; but in the end, for all that he tooke from him, he could neuer take away the innocencie which hee was borne in, the patience which he liued in, the conſtancie which hee defended himſelfe with, nor the grace which hee obtained of God.

We ſhould not ſay amiſſe, in ſaying; that *Iob* his patience was a figure of Chriſt his patience, and as *Iob* his perſecution ended not vntill he was caſt into the dunghill, ſo the paſsion of Chriſt ended not vntill he was crucified: and that which cannot be ſpoken without teares is, that the wormes did gnaw the fleſh of the holy man in the dunghill of Caldea, and the Iewes did rent and teare aſunder Chriſtes his fleſh in the dunghil of Golgatha. Holy *Iob* was more mildly handled of the worms, than the ſon of God was of the Iewes, for the wormes which *Iob* had, did gnaw but his putrified fleſh; but the enemies which Chriſt had, did gnaw

the

the quickeſt fleſh which hee had, yea alſo his moſt glorious bowels. So manie times they did gnaw his glorious bowels, as they did blaſpheme his Godhead. How poore ſoeuer *Iob* was, yet hee had left him a peece of a bone to ſtrike off his wormes; but bleſſed Ieſus had not ſo much left him, as one thread of a coat, to couer the partes of his holy body withall. How ſcabbie and ſore ſoeuer *Iob* was in the dunghill, yet he had an arme at libertie, to ſcratch off a boile, and wipe off the wormes with a boane; but Ieſus crucified in the dunghill of Golgotha had not a foote which was not nailed, nor arme which was not crucified, nor anie member which was not pulled one from another.

Origen vpon *Iob* ſaith, If holy *Iob* lay on the dunghill, ſore and full of boiles, ſo Chriſt was full of leproſie in Golgotha; and to tell thee the trueth, his leproſie was no other thing but our moſt greeuous ſinne; and his leproſie was not of his owne getting, but came vnto him like a catching and a cleauing diſeaſe, which hee was content ſhould cleaue vnto himſelfe, becauſe it ſhould vnlooſe it ſelfe from vs. O great goodneſſe of infinit charitie of the ſonne of God! conſidering that as holy *Iob* in the dunghill did wipe off the skabbes, with a peece of a boane; Euen ſo crucified Ieſus did wipe away our ſinne with his ovvne death: inſomuch that at the verie inſtant vvhen hee yeelded vp his ghoſt, all our ſore made an end of being vviped. O good Ieſus, O the loue of my ſoule, vvho is the leaper but I, vvho is ſcabbie but I, and vvho filleth thee vvith leproſie but I, and vvho ſticketh the botch on thee but I? It is I and none other, vvho loadeth thee vvith my fault; it is I, and none other, vvho doth caſt vpon thee all my puniſhment; and thou art hee and no other, who vvas able vvith the bone of thy bleſſed death to wipe avvay all my ſinne; vvhich bleſſed vviping vvas the coſting of thy life. Was not the blotting out of my ſinne, happily the coſting of thy life, ſeeing that thou didſt more reioyce to ſee me healed, than to ſee thy ſelfe aliue? As it was a torment vnto the ſonne of God to die vpon a dunghill, ſo it vvas a myſterie vnto vs. Novv of all his fiue ſenſes his ſight had alreadie ſuffered, in being couered; his eares alſo in hearing of blaſphemy; his

feeling,

seeling, in whipping him, his tast, in tasting of vineger and gall; so that hauing no other sense left to torment, but this of smelling, he would also loath and perfume that sense with those stincking sauours.

Hilarius saith, Because the determinat end of the son of God was to die, to take away and wipe out of all men all sinne; hee would suffer with all his fiue senses, and if he had had more, with more he would haue died. S. *Augustin* vpon those wordes of the prophet *Ieremie, peccatum peccauit Hierusalem* saith thus, Our first fathers did sin in hearing, when they gaue eare vnto the serpent, they did sin in seeing, whē they did behold the tree; they did sin in touching, when they did cut the fruit; they did sin in tasting, after they tooke it frō the tree; they did sin in smelling, when they did smel of the fruit, & they would haue exceeded farther, if they had had more seses to haue done it with. In recōpense of these excesses and hurtes, the sonne of God would goe to the dunghill of Golgotha to suffer death, to the end that at one day and one houre his senses, and our sinnes should end togither.

Anselmus vpon the pasion of our Lord saith, As the sonne of God did suffer for vs; and also satisfie his father for vs, seeing that we had offended his Maiestie with all our members, hee would also suffer with all his fiue senses; whereof it followeth, that as there was no part of him, nor sense with which hee did not suffer; so there was no sinne in the world, nor sinner for whom he did not die. S. *Basile* vpon those words *de stercore erigens pauperem* saith; Of all the things which we see, there is nothing more vile and base than the dunghils which are in the cōmon-wealth; and yet notwithstanding our Lord did his greatest fauours vnto holy *Iob* vpon a dunghill in Caldea; and Christ likewise did his greatest miracles in the dunghill of Golgotha.

We may inferre of that which is spoken, that it is conuenient for such as would be familiar with God, and receiue any fauours at his hands, to go to liue in dunghils, seeing it falleth out often-times that such as liue most obscurely, and are forgotten of all men, are those vnto whom our Lord doth most of all communicat, and giue his holy comfort. O glorious mixen of Golgotha, when, but in thee, did we see the giuer of life, end his life; where

but

but in thee, did we ſee death die with death? What meaneth this, O good Ieſus, what meaneth this? art thou ſo enamoured of malefactors and ſinners, that at thy feet thou haſt skulles and bare bones of robbers and pirats, and at thy ſides liue bodies of theeues? Good Chriſtians are woont at the houre of their deaths to haue deuout and religious perſons at their feet and bolſter, and haſt thou thoſe which they haue hanged for theeues, and crucified for blaſphemers? What ſhould we doe liuing if thou didſt not that, dying? As men are woont to caſt things which are not ſeruiceable nor profitable vnto dunghils, and other ſtincking places, ſo we were caſt out of the houſe of the Lord, vnto the dunghils of the world, as a ſtincking thing which he could not endure, and whereof he would haue no more ſeruice. Then the ſonne of God went to ſeeke vs out, in the mount of Caluarie, and finding vs hanged in the dunghill of Golgotha, and rotten, and without haire naked and pilled, he gaue vs his bloud to reuiue our ſelues, gaue vs his fleſh to cloath our ſelues, gaue vs his breth to breath with, gaue vs his life to liue with, and gaue vs his heart with the which we ſhould loue him with. Who wil not ſay, but this is *mutatio dentis excelſi*, ſeeing that Ieſus crucified, of ſtincking dunghils, hath made heauenly palaces? Who will denie, but of a putrified dunghill, he did make a heauenly palace, when hee ſaid vnto the theefe, this day thou ſhalt be with me in Paradiſe. *Barnard* in a ſermon ſaith, I will not ſeeke thee, O good Ieſus, I will not ſeeke thee in the mountaine, where thou art a praying, nor in the parlor, where thou art a preaching, nor in the garden, where thou art a ſweating, nor neere vnto Sicar, where thou didſt reſt thy ſelfe; but in the dunghill of Golgatha, where thou art a dying, becauſe thou didſt neuer open thy armes to embrace vs, but in Caluary where thou didſt die. What wilt thou then, O my ſoule, haue more than an oare to ſaue thy ſelfe with, or a corner to hide thy ſelfe in, ſeeing thou ſeeſt that crucified Ieſus doth embrace the drie bones of Golgatha, and doth whip thoſe which buy and ſell in the porches of the temple? If thou wilt (my brother) that Chriſt ſhould whip thee, returne into the world, and if thou wilt haue him embrace thee, liue quietly in a corner, becauſe our Lord doth neuer impart his holy grace, but vnto that ſoule

which

which maketh reckoning of him and none other. If we will haue our Lord come to the dunghill of our hearts, it is necessarie that he find them made drie naked bones; that is, without the flesh of lecherie, without the bloud of vainglorie, without the haire of slouth, and without the sinews of obstinacie. O my heart if thou wilt that the sonne of God visit thee, and water the dunghill of thy sinnes, it is necessarie that thou become a hard bone in constancie, a white bone in cleerenesse, a drie bone in pouertie, and also stincking in the reputatiō of thy person, because that so much the better thou doest smell vnto God, by how much the noysomer thou doest stincke vnto the world. What heart is able to cocker himselfe in the world, seeing his God crucified in a dunghill? seeing that the prophet doth say, That one deapth doth call on another, & that one beast doth seek out another: it is great reason that I, a stincking dunghill and sinner, seek out the dunghil of my redeemer, seeing that poore *Lazarus* went from the dunghill into heauen, and the rich couetous man from a palace into hell.

CHAP. XIIII.

Wherein he followeth the same matter, that is, why Christ would die on the dunghill of Golgotha: and there are two figures expounded to the same purpose.

Proiecerunt cadauer in sepulchro Helisæi, & reuixit homo ille, saith the holy scripture in the 4. booke of the Kings 13. chap. As if he would say, certain men carrying the corps of a dead mā to bury, it fel out that as they did cast it into the graue where *Helisæus* lay buried, in touching the bones of the holy man; presently hee whom they carried thither dead, rose vp aliue. The mysteries of this figure, are to be marked with great heed, and the secrets of it deeply to be weighed; For, for one who is aliue to raise another who is dead, doth sometimes happen; but for one dead man to raise another dead man, is neuer read but of *Helisæus* in this miracle. Without all doubt *Helisæus* whom the synagogue had, was a good

a good man, but the *Heliſeus* which the holy mother the church now hath, is much better; for if the ſpirit of prophecie was doubled in him, there was in the ſon of God, and in no other, both manhood and Godhead.

In the time of the firſt *Heliſeus*, no man durſt call the creator any thing but God only, nor the creature more than a pure man; but we will not call our great *Heliſeus*, pure God, nor pure man; but true God and true man. S. *Auguſt.* ſaith, that as the Prophet *Heliſeus* did raiſe vp one dead man to life, after that himſelfe was dead; ſo the ſonne of God becauſe he would die, was the cauſe of our liuing; and ouer and beſides this, *Heliſeus* was able to raiſe but one only: but our good Ieſus is able to raiſe all the world. *Rabanus* in his gloſſe ſaith, It is no ſmall difference, that is betwixt the raiſing of him which *Heliſeus* reſtored to life, and that which Chriſt did afterwards; for *Heliſeus* which died firſt, did raiſe him who died after him; but the ſon of God died after him whom he raiſed, and reſtored to life all mankinde which was dead before him. *Ambroſe* in his *hexameron* ſaith; Chriſt did much more gloriouſly raiſe his dead body, than *Heliſeus* his: For *Heliſeus*, if he did raiſe any being dead himſelfe, did continue dead in his graue: but bleſſed Ieſus did at the ſame time riſe himſelfe, and raiſe me; and he became aliue againe, and I did not remaine dead. *Rupertus* the Abbot ſaith, The maner of raiſing the dead began in *Heliſeus* time; but the perfection of the reſurrection did end in Chriſt his time; for *Heliſeus* did raiſe another from death to life, and remained dead himſelfe; but the ſon of God in one day, and one houre did raiſe the true body of his owne perſon, and the myſtical body of his church. To come then to our purpoſe, not without a high myſterie, and a deep ſecret, the crucified Ieſus would go to die at the dunghill of Golgotha, and ſuffer among thoſe pilled bones, becauſe that like vnto a true & a better *Heliſeus*, he might reſtore them al to life, & giue them his own fleſh and bones: al which our great redeemer did, whē he did vndoe himſelf, & when he ſuffered on the croſſe. O good Ieſus, O the loue of my ſoule, is it not true, that thou didſt vndoe thee to make me, when on the alter of the croſſe, thou didſt vnweaue the web of thy humanity, to make & weaue again the web of my life? O who wil be with thee in the

dunghill

dunghill of Golgotha dead and buried, to be raiſed by thy hand; behold, O good Ieſus, behold, if I be not dead in my graue, yet I am obſtinate in ſinne, and in ſuch a caſe thou ſhalt doe a matter of greater cunning to pardon me, than to raiſe thy ſelfe from death to life.

S. *Auguſtine* ſaith; that it is a farre greater matter to iuſtifie a naughty man thã to create a new world; becauſe the one proceedeth of power, & the other of mercie. *Porta ſterquilinij ædificauit Melchias qui erat princeps Richara*, ſaith the holy ſcripture in the ſecond booke of the kings. As if hee would ſay, When the great citie of Hieruſalem was in building againe, after that the Iewes returned out of Babilon, the high Prieſt *Eſdras* had for the maiſter of the workes, one called *Melchias*, who was a skilfull man in that which he tooke in hand, and truſtie in that wherein hee was credited. This famous worke-maiſter *Melchias* cauſed ſeuen gates to be made in Hieruſalem, through the which all the victuals ſhould enter into the towne, and all go out to their buſineſſe and farmes. The names of theſe ſeuen gates were, the gate of the heard or flockes, the fiſh gate, the gate of captiues, the water-gate, the dunghill-gate, the iudges gate, and the horſe-gate. Through the heard-gate, all the fleſh which was eaten in Hieruſalem entered in, and through the ſame gate went out all the flockes which were fed about the town; and the reaſon was, becauſe their paſtures were but few, and the flocke was compted and reckoned. At the fiſh gate entered in all freſh and ſalt fiſh, which was eaten in the citie; and the reaſon was, becauſe it might the better be diſtributed among all men, and nothing ſtolne out of the kings tribute. Through the gate of captiues entered in all the ſlaues and captiues, which dwelled within the citie, and therabout; and the reaſon was, becauſe no ſlaue ſhould be loſt, nor ſtrangers come into the citie. Through the water-gate, all the water-men came in and out; and the reaſon was, becauſe the citie had certaine ceſterns to keepe water for the ſommer, and when the enemie ſhould beſiege the citie; and therefore becauſe the ceſterns were neere vnto that gate, it was called the water-gate. Through the mixen gate went out all the duſt, rubbiſh and filth of the city; and becauſe that hard by that gate the gardeners

did

did heape vp and rot their dung, that gate was called the mixen or dunghil gate. Through the iudges gate, came in and out al ſuch which came for matters of law to the city, & as now a dayes iudges giue ſentence in the ſtreet or market place; ſo then they ſat in iudgement in one of the gates.

To come then vnto our purpoſe, & gather the ſenſe of the letter, & ſpeaking of one gate only. When did the ſon of God make the dunghil gate in the church, but when on the dunghil of Golgotha he did looſe his life? *Cyrillus* vpon the paſsion, ſaith; The great redeemer of the world, would die where ſinners died, & be iudged where malefactors were iudged, becauſe from that time forward, death ſhould in that place remain hanged; where before they were woont to take away mens liues. S. *Ierom* vpon S. *Math.* ſaith, The ſonne of God was not content only to chuſe a terrible death, which was the croſſe, but made choice alſo of a terrible place where he would die, which was the dunghil of Caluarie; all which our holy Lord did, becauſe that as in the ſame place there ſtood the gallows and gibbets of offenders; ſo there ſhould in the ſame place be now ſet vp the flag and enſigne of martyrs. Who will not ſet more by the dunghil of Golgatha, than by the pillars and large Coloſſus of Rome, ſeeing that in this is fixed the ſtreamer of Chriſt crucified; vnder which all iuſt men do fight, and by which al ſinners are ſaued. Go then O my ſoule, go and walke by the dunghill of Golgatha; for now it ſtincketh not, but ſmelleth ſweetly; now it killeth not, but raiſeth from death; now it hath no malefactors, but martyrs; now there is no gallowes in it, but a banner; nor bones of malefactors, but ſinners iuſtified.

CHAP. XV.

Wherein is expounded a figure of Leuiticus concerning Chriſt his dying in the mount of Caluarie.

Eſerat pro peccato vitulum immaculatum: pellem & carnẽ, cum capite & inteſtinis & ſimo efferat extra caſtra, ſaid God vnto *Moſes*, Leuit. 4. As if he ſhould haue ſaid. When the prieſt ſhall haue committed any ſin, he ſhall offer a calfe without ſpot, and he ſhall caſt out of the campe his

skin, his flesh, his head, his entrails and his dung: and there he shal burn it vntil it be turned into ashes. Before al things we must note in this place, that man hauing sinned against God in the temple, he commanded a bruit beast to be slaine, which knew not vvhat sin was; so that he who committed the offence was one, and he another vpon whom the punishment was laid.

How can the scripture set forth more plainly, that which happened to Christ with *Adam*, and to *Adam* with Christ, seeing the one committed the theft, and another hanged for it? As the priest was not absolued from his sin vntill the innocent calfe was slain & sacrificed; so the father would not that the world should bepardoned vntill the holy one his son should be put to death & crucified, so that our fault could not be ransomed but with the price of his innocencie. *Esicius* vpon Leuit. saith, It is expedient that wee note with great attention, that the law-maker was not content that they should offer vnto him euery kinde of calfe for sin, but such a one, as was of one colour only, and without spot: the which he did literally forbid, because it was a custome of the Aegyptians not to offer vnto their gods anie but spotted calfes.

This figure and mysterie was fulfilled in none but in Christ; seeing that he, and no other was exempted & free from the spots of sin, because that all other men (himselfe onely excepted) haue so many spots as they haue sinnes. Before that the sonne of God did take mans flesh vpon him, what was the reason thinkest thou that the world was not redeemed? but because there was no man found in the world which was not spotted with sinnes. *Adam* was spotted with disobedience, *Eue* his wife with gluttonie, *Cain* with murder; the eleuen Patriarches with killing their brother; king *Dauid* with adulterie; *Salomon* vvith Idolatrie; all the synagogue with couetousnesse: insomuch that because there was not found any vnspotted calfe to be offered vp vntill Christ his comming into the world, all vvere vnredeemed .. O cleare and holie calfe, why wast thou and no other offered vp on the alter of the crosse for the vvorld, but because thou and no other was found without spot of sinne? Christ was not blinde of his eyes, seeing he did behold all men with mercie; he vvas not deafe in hearing, seeing he gaue eare vnto the penitent; hee vvas not lame of his

hands

handes, seeing he cured the diseased; he halted not in his feete, seeing he visited the hospitals; he was not dumme in his speach, considering that hee preached to all nations. What is there in vs which deserueth not to be reprehended, and vvhat is there in Christ that deserueth not to be commended? All the old fathers vvhich vvent before Christ were either vvhite for their innocencie, or browne for their ignorance, or blacke for their sinnes, or of skarlet colour for their idolatry, or of purple colour, for their impatiencie: insomuch that none of them could be the vniuersal redeemer, because they vvere not as Christ was, of one colour. The heire of eternitie had but one only colour, because there vvas but one heauenly loue in him, and that vvas to redeeme our sin, and pay his fatherly punishment due for it: which is not so in vs miserable men, seeing that we haue so many colours and spots in vs, as the loues and affections are, vvhich vve keepe in our hearts. The vvhole end and intention vvhich this blessed calfe had, was to mittigate the iniurie done to the father, restore the seates of the Angels, open the gates of heauen, take avvay the forces from the diuels, fulfill the scriptures vvhich had spoken of him, and redeeme man vvhich vvas alreadie condempned; And because the son of God did al these good deeds vnder one loue, therfore vve say that hee had but one colour. S. *Barnard* vpon the Canticles saith, In the bridegrome vvhich the Church hath, there is but one colour, nor but one loue, vvith the vvhich holy loue hee loueth him self, & also loueth vs; insomuch that if vvith a better loue he could haue loued himselfe, with the selfe same he would also haue loued vs.

It is also to be noted in the figure which vve handle, that the scripture doth not say, Let him offer a calfe for sinnes, but for the sinne, *Pro peccato*. By which vvord vve are giuen to vnderstand, that of his own nature sin is so enormious a thing, and so vnpleasant vnto God, that if there vvere in al the vvorld but one sin, and one sinner; yet for that alone Christ vvould suffer himselfe to be crucified. If the redemption of one onely sinner and sinne did consist in the onely bloud of Christ, vvhat should so manie thousand of sinners which were in the vvorld haue done without it? vvhen the scripture doth say, Let him offer a calfe for the sin, it

vvas to ſay that there was but one ſinne committed in the beginning, which was of diſobedience; and one againſt whom, it was committed, which was God; & one who did cõmit it, which was *Adam*; and one which did redeem him, which was Chriſt: for the law to command them to offer a calfe for one only ſin; the reaſon was, that becauſe he who was offended was very mightie, and he who offended him very noble, and the offence which he had cõmitted very greeuous, & the hurt which it did, far ſpread abroad and diuulgat; and the remedie for it, not found in all the world: therefore to ſet out the naughtineſſe of the firſt ſin, the ſcripture ſaith, Chriſt principally died. And the ſcripture endeth not in ſaying, Let him offer for ſin, but addeth, his; that is, that if the prieſt ſhould offer any calfe, he ſhould offer it for his owne ſinne: not making mention at all of an other mans ſinne. In this saying *offerat pro peccato ſuo*, Let him offer for his owne ſinne: we are taught the infinit loue with the which Chriſt tooke fleſh, and vnſpeakable charitie vvith vvhich he died: for being the fault ours, hee tooke the puniſhment for his owne; and we hauing committed the theft he yeelded himſelfe to be hanged: ſo farre forth, that he ſaith that he dieth for his ſinne, becauſe he doth as willingly die for an other mans offence, as if it ſhould haue been neceſſarie for him to die for his owne.

Damaſcen ſaith, What will not the ſonne of God doe, or what did he omit to doe, conſidering that not committing the fault, yet giue himſelfe for faultie; and not doing any ſinne, yet calleth himſelfe a ſinner; and not being guiltie of any crime, yet caſteth the paine vpon himſelfe; and not hauing done the theft, bindeth himſelfe to pay the dammage. *Barnard* vpon *miſſus eſt* ſaith, When I ſettle my ſelfe to thinke, O good Ieſus, of the ſmall number of yeares which thou didſt liue in the world, and the great wonders which thou didſt for me, and that if thou hadſt liued lõger, more thou wouldeſt haue done: I giue thee greater thankes for the loue with vvhich thou didſt redeeme me, than for the tormẽts which thou didſt ſuffer for me. Chriſt, in calling of himſelf God, doth ſhew his excellẽcy; in calling himſelfe Lord, doth ſhew his power; in calling himſelfe creator, ſheweth his vvifedome; in calling himſelfe redeemer, ſheweth his mercie;

but

but in calling himſelfe ſinner, he ſheweth his infinit charitie. Is not (thinke you) his humilitie exceeding great, and his charitie infinit; ſeeing that of charitie onely, and for to be praiſed of humilitie, hee did conſent that they ſhould depriue him of his life, and alſo of his honour and reputation? What greater infamie could there be vnto him, who was of good credit, than to couple and ioyne the name of a ſinner with the name of a redeemer? This name of redeemer is a famous and an honourable name, but the name of a ſinner, is an infamous name, and a ſcandalous; and thereupon it is, according vnto *Chryſoſtome*; That if we be greatly inclined vnto Chriſt, becauſe hee did redeeme vs, we are alſo highly bound vnto him for ſuffering himſelfe to be diſcredited for vs. One friend will eaſilie venter his life for another, ſpend his ſubſtance, yea alſo damne his ſoule; but if they tell him that hé muſt venture his credit, he ſaith preſently, ſpeake not one word to me touching my honour; ſwearing and forſwearing, that he will rather looſe a thouſand times his life, than that they ſhould touch him in one haire of his fame and credit.

There hath not been ſince the beginning of the world, nor euer will be ſuch another friend as Chriſt was, conſidering that for the loue of vs, he loſt his life, and ſuffered men to put his body in the ſepulchre, ſhed his bloud vpon the earth, and ſuffered himſelf to be defamed throughout all the world. *Anſelmus* in his meditations ſaith; O how much I doe owe vnto thee my good Ieſus! ſeeing thou takeſt my fault to giue me thine innocencie; looſeſt thy fame, to make me famous; calleſt thy ſelfe a ſinner, to call me iuſt; makeſt my fault thine, to make thy goodneſſe mine; yea and didſt ſacrifice thy ſelfe to redeeme me: ſo that in this high exchange thou art the looſer, and I am the gainer.

We haue ſpoken all this to extoll that ſaying, Let him offer a calfe for his own ſin; and the praiſe of it is, that as among friends, no man taketh another mans faults, yet taketh his iewels: the ſon of God cleane contrary, would not take of vs any iewels, but took all our faults, not to puniſh them, but to pardon them. Following our figure, it is to be weighed, that when God commandeth in the law, that they ſhould offer vnto him the head and the foot of the calfe, the fleſh and the entrails, and the skin and guts; it was to let

vs vnderſtand, that the ſon of God did offer for vs all that euer he had, without hiding any thing at al for himſelfe. All this did proceed of that, that our good Lord & great redeemer made no reckoning of that which he did ſuffer, but of the fruit which was gathered of his paſsion. Did he not make greater reckoning of me, than of himſelf, who hauing no ſins of his own, tooke thoſe for his own which were other mens? If Chriſt had made accõpt of that which he did ſuffer, & of the ſmaleneſſe of the fault which himſelf was in, it had bin enough to haue let himſelf bled a litle, or at the moſt to haue ſuffered himſelf to haue been whipped: yet notwithſtanding feeling in himſelfe, that the ſorrows which he ſuffered were more in number, than the members of his body, it could proceed of nothing els, but of the exceſſe of loue which made him forget ſome part of his griefe. For Chriſt to command in the law that they ſhould burn the head & feet, and the fleſh & skin of the calf; what els did it ſignifie, but that it was in thoſe mẽbers particularly, in which Chriſt ſuffered his greateſt torments. This appeareth manifeſtly to be true, ſeeing they pierced his head with thornes, broke his fleſh with the ſpeare, opened his skinne with ſtripes of the whip, bound his hands with cords, and faſtened his feet with nails. Speaking then chriſtian like, he doth offer vnto God the head of the calfe, who in all the works which he taketh in hãd, putteth God for his foundatiõ: for otherwiſe, al that which is not grounded vpon our Lord, not being touched of any, will fall down of it ſelf. He offreth vnto God the feet of the calf, who cõtinueth in good works vntill the end, and is not weary of well doing vntil death; becauſe the father did not exalt & lift vp his ſon, only becauſe he was obedient, but becauſe he was obediẽt vntil death. He doth offer vnto God his own fleſh, who doth chaſtiſe it with faſtings & diſciplin, becauſe this our humanitie is ſo hardly pleaſed, that the more we couet to content it, the more importunat it is with vs. He doth offer his entrails vnto our Lord, who neuer thinketh on any thing, but how to ſerue him, becauſe our Lord is ſo eaſily pleaſed, that ſomtimes the deſires of the weake, are as acceptable vnto him, as the good works of the rich. He doth offer vnto God his own hands, who doth not employ thẽ in any thing but in pituful & charitable works; becauſe there is nothing vnder heauen,

heauen, wherwith the miseries which our humane frailtie doth fall into, is better remembred and helped than with the works of charitie. He offereth vnto God the skin of his body, who carrieth an eie ouer his affections & appetite. For as no liuing beast can be eaten vntil his skin be taken of him, so God doth not accept of our hearts vntill they be slaine from their appetites.

All this which we haue spoken, is out of *Cyril*, and *Oseius*, because there is no superfluous word in holy scripture, nor which is not full of mysterie. It is to be noted in this place, that the poore calfe which they did offer in sacrifice, the law-maker did not only command that he should be killed, but did command also that he should be burned out of the campe, and that in the dunghil of ashes which were made of the sacrifices. This needeth not to be expounded in this figure, seeing that al this was fulfilled in the son of God literally, and when was it literally fulfilled, but when he lost his life in the dunghil of Golgotha? for the sin of the priest, they did offer a calfe, and for the sin of the world, they did offer Christ; they sacrificed the calfe slaine, & they sacrificed Christ dismembred; they drew the calfe out of the campe, and they did lead Christ out of Hierusalē; they did burn the calfe in the mixen of the sacrifices, and they did crucifie Christ in the dunghill of those which were hanged. S. *August. 3. de trinitat.* saith; If we will compare the shadow with the truth, the figure with the thing figured, the letter with the spirit, & Christ with that which is written of him, we shal find for a certainty, that his works do exceed al that which the prophecies speake of him.

CHAP. XVI.

How Christ goeth to the mount of Caluarie, and of the great mysteries which happened vnto him on the way.

OBNgariauerunt quempiā prætereuntē Simonē Cyrenæum, venientē, &c. saith S. *Mark*, chap. 15. As if he would say, The redeemer of the world going on his way, as the Iews perceiued hee was ready to fall vnder his crosse, they hired *Symon Cyrenæus*, whom they did meet on the way, and made him to carry the crosse vnto Caluarie, partly for money which they gaue him, and partly through threatning which they vsed towards him. There are represented vnto vs high my-

steries to entreat of in this iourney, which Christ goeth towardes Caluarie, worthy to be noted, and meritorious to meditate on: for by how much the more Christ his life waxeth shorter, by so much the more the mysteries of his passion do grow greater. Good Iesus being gone out into the field, ij. things did much troble his heart; that is to say, to see vpon the sodaine the place where he should be put to death, and to remember what estate that cursed people continued in, and of these two things, it gaue him far greater grief that that holy city continued excommunicat, than to see the gallows where they would take his life from him.

Now the son of God beginneth to go on his iourny, now he beginneth to be weary, although not loth to bestow fauors and benefits; for, for Christ to commit this bloudy crosse to *Symon Cyrenæus*, was to doe him the greatest pleasure that euer was done in the world. *Chrysost.* vpō this place saith, The wealth which Christ had, was no more but that which he carried on his back to Caluary, that is to say, two coats which he ware, a crown of thorns on his head, a halter at his throat, & a craggy crosse on his shoulders; the which becausse it was the thing which he most esteemed, & the badge wherof he most of all vaunted, it is to be thought, that in departing from his own crosse, he dispossessed himselfe of the richest iewell which he had. Who will not say but that Christ loued the crosse, as he did his own life, seeing that embracing it he ended his life? and vnto whom are the last embracements giuen in death, but vnto those which we loue best in our life? what loue can be compared vnto the loue of the crosse, & the crucified; saying, They loued so exceedingly, that they died both of them embracing the one the other? Seeing that the crosse which Christ at that time did beare on his shoulders, was the guide which the world was to go after; & the key with which heauē was to be opened, & the sword with the which the diuell shuld be vanquished, & was the flag with the which Christ would be honored; it is manifest, that in giuing *Symon Cyrenæus* his owne pretious crosse, he gaue him all the goods & honor which he possessed in this world.

Exite de medio Babylonis, ne participes sitis delictorū eius, said an angell to S. *Iohn*, talking with him of the euill which was done in *Babylon*: And it is as if he should say I haue labored to cure *Babylō*,

and

and ſhe did not yeeld that I ſhould cure her, but ſhe hath turned again to be a houſe of Deuills, and a den of theeues. It is neceſſarie for my ſeruice, that you goe out of ſuch an excommunicated people, becauſe that otherwiſe you ſhall be partakers in their offences, and companions in their puniſhments. Who is the wicked and excommunicat *Babylon*, but the citie of *Hieruſalem* the head of *Iurie*? Woe bee vnto thee Babylon of Iurie, the which in times paſt was woont to be a princely tower, which the angels of heauen did watch, and now art made an infernall den, which the diuels of hell doe gard. God goeth from Babylon, becauſe ſhe will not conſent to be healed, and to day Chriſt goeth out of Hieruſalem, becauſe ſhee dooth not ſuffer her ſelfe to be taught, he willing to inſtruct her. And hereupon it is, that oftentimes we ſinne more by reſiſting God, than in neglecting to ſeeke him out. O vnfortunat Hieruſalem that thou art! O ſorrowfull Babylon! to day there goeth out of thee the holy prophet, which did heale thy children, he which did cure the diſeaſed, he who did raiſe the dead, and he who preached high ſermons vnto thee, whome (becauſe thou wouldeſt not heare, and much leſſe beleeue) thou dooſt carrie this day to Caluarie to crucifie. And dooſt thou not ſee that he carrieth thine imperiall-crowne vpon his head, and the garment of thy prieſthood vpon his perſon, and the roiall ſtandard of thy kingdome vpon his ſhoulder? and dooſt thou not ſee that he carrieth his moſt bleſſed body to die at Caluarie? and that which cannot be ſpoken without teares, he departeth for euer from thy people, and goeth to ſeat himſelfe among the Gentiles? O that with better reaſon we may ſay, that thou dooſt caſt him out, than that he goeth out, ſeeing that it is now an old cuſtome of his goodneſſe, that he commeth vnto our ſoules not being called, and knoweth not how to go from them, vnleſſe they caſt him out.

Vpon thoſe words, *Curauimus Babylonem & non eſt curata*; *Rupertus* ſayth, It is deepely to be conſidered in this place, that God did firſt commaund that they ſhould heale great Babylon, before they ſhould deſtroy her, or make her a deſart; wherof we may infer, that our Lord dooth neuer lay the hand of his iuſtice vpon vs, but hauing firſt inuited vs, and made much of vs with his mercie,

mercy; in ſo much that after he is weary in waiting for vs, he begineth by little and little to correct vs, *Baſil* vpon the *Pſal.* ſaith, It is one of the greateſt fauours that God doth to a good man, to ſeperate him from the company of the wicked: in token whereof God tooke *Abraham* from among the Chaldeans; *Ioſeph*, from among his enuious bretheren; *Lot*, from among the infamous Sodomits; *Moſes*, from among the Aegiptians; and *Ruth*, from among the Moabits; and *Daniel*, from among the Babilonians; and alſo Chriſt, from among the Iewes.

The heauenly father did holdit for a leſſer euill, to ſee his welbeloued ſonne in the mount of Caluarie to die, than to ſee him among ſo peruerſe a nation to liue. And *Seneca* vnto this purpoſe ſaith, For my reſt, I would rather chooſe to die, than among naughtie men to liue, becauſe that in death there is but one bitter morſell to ſwallow, but the companie of an euill man, is a continuall torment.

Damaſcen in his ſentences ſayth, For our Lord not to bee willing to die within the cittie, but out of her, is cleerely to giue vs to vnderſtand, that ſeeing the Iewes had ſo little regarded it, that hee vvould liue amongſt them, they vvould make ſmall reckoning alſo that hee ſhould die amongſt them: and becauſe the ſonne of God did thinke to draw much more profit of his glorious death, than hee had done of his laborious life, he would not credit ſo high a myſterie, to ſo vngratefull a people. What reaſon had hee to ſanctifie curſſed Babylon vvith his death, ſeeing ſhee vvould not bee gratefull for his death, nor benefit her ſelfe vvith his blood. Saint *Ierome* vpon the Apoſtle ſayth, How bad ſoeuer the Gentiles were, yet notwithſtanding they vvere leſſe euill than the Iewes, by reaſon vvhereof, our Lord vvould rather die by the hands of thoſe vvhich were ſtrangers, than liue amongſt thoſe vvhich he did eſteeme his, becauſe that in the end the Gentiles did acknowledge the vvickedneſſe which they had done, but the vvicked Iewes did neuer confeſſe the errour which they haue fallen into. Of all this, we haue a figure in holy *Ioſeph*, vvho was ſold by his bretheren, and honoured of the Aegyptians; and *Moiſes* his own parents did caſt him into a brooke, and was afterward brought vp

by

by thoſe which were not of his blood; king *Dauid* was farre better entreated of king *Achiſh* who was a Gentile, than of king *Saul* who was a Iew; and *Ieremies* owne countrimen did impriſon him, and thoſe of Babilon did deliuer him; in ſo much that Chriſt and theſe were better with ſtrangers than with their owne neighbours.

S. *Ambroſe* vpon S. *Luke* ſaith, The ſonne of God would goe to die in a field, which ſhould be large and wide, and not in a towne which ſhould be ſtraight and compaſſed about; plainly to ſhew, that he went not to ſhead his pretious blood for one only nation or common-wealth, but for all humane nature. S. *Barnard* vpon the paſsion ſayth, Chriſt to die out of the citie, and not among thoſe which did liue in it, but among thoſe which were dead on the dunghill, is to teach vs, that with thoſe which haue no lockes of vaine cogitations, nor fleſh of worldly affections, nor ſinewes of diueliſh obſtinacie, nor skinne of their owne wils, with thoſe he will liue, and among thoſe he will die, yea and among thoſe he will riſe againe. *Exeamus ad eum extra caſtra, probrum eius portantes*, ſaith the Apoſtle to the Hebrues the laſt chapter, as if he ſhould ſay, It is conuenient for vs that we goe out of the camps and tumults of this world, to die with Chriſt, and alſo carrie his ſhame & diſcredit. If the Apoſtle be curiouſly vnderſtood, he doth inuite vs vnto three things in theſe words, that is to wit, that we go out of the world, that we go to Chriſt, and that wee carrie vpon our ſhoulders his croſſe and torment; in ſo much that it is nothing elſe, truly to follow Chriſt, but to follow him in his paſsion. It is to be weighed in this place, that the Apoſtle doth firſt ſay *Exeamus*, Let vs go out, before he dooth ſay *ad eum*, vnto him; that is, that before all things it is neceſſarie that we go out of our naughtie life, before we preſume to follow Chriſt, for otherwiſe wee doe rather perſecute him than imitate him. Let vs go then out of the world to ſeeke Chriſt, and the true going out ought to bee not ſo much from the companie of our neighbours, as from the naughtie inclination of our deſires, becauſe we doe oftentimes deſire and couet that which would be conuenient for vs to abhor, and alſo we procure the getting of that, which would be conuenient we did eſchew.

Beda

Beda vpon the Apoſtle ſayth, This ſpeech, *probrum eius portantes*, is to be waighed; that is, that of all his paſsion, there is nothing that he would haue vs keepe in memorie ſo much, as his iniurie and diſcredit. Wherein good Ieſus hath great reaſon, becauſe we are honoured for no other cauſe, but becauſe he is diſhonoured; and we haue therefore credit, becauſe he died with infamie. For the Apoſtle to commend Chriſt vnto vs, and his ſhame and infamie, is to diſcommend vnto vs the world and his vayne pomps; becauſe that in the houſe of our Lord none is infamous but he who procureth honour; nor none honoured, but hee who maketh no accouut of it. *Simon de Caſsia* ſaith, In the words which the Apoſtle vttereth, *Exeamus extra caſtra*, he dooth not onely inuite vs to follow and immitate the ſonne of God, but hee dooth alſo teach vs wherein we are to follow him, that is to weet, not to go bare-footed vpon the waters as he did, but in ſuffering as hee did many iniuries, becauſe there is no better medecine for a fault, than to haue patience in aduerſitie. S. *Auguſtine* vpon the Apoſtle ſayth, Not without a high myſterie and a déepe ſecret, the Apoſtle doth commend vnto vs Chriſt his ſlaunders and reproches, and no other of all his deeds, although they were many, becauſe all the ground and foundation of a chriſtian life, dooth conſiſt in doing charitie vnto thoſe which are in miſery, and in hauing patience in aduerſitie.

Origen vpon the Apoſtle ſayth, For the Apoſtle to ſay, bearing his nicknames and reproches, is to ſay, that we ſhould not follow Chriſt in the miracles which he wrought, but in the patience which he had; becauſe that all men may be ſaued without doing of myracles, but without patiẽce no man can liue chriſtian-like. O good Ieſus, O my ſoules loue, what doth it auaile me that I aske pleaſures and delights of thee, if thou haſt nothing to giue me, but reuiling and ſkorning? How ſhall I dare to aske thee reſt and eaſe, ſeeing thee going this day to die in haſt and ſweating? Yea and if thou wouldeſt giue me ſome of thy own wealth, what canſt thou giue me, but a thorne off thy head, or a peece of the halter from thy throat? What haſt thou, O good Ieſus, vvhat haſt thou to impart or diuide amongſt thy choſen and louing friends, but the ſweat of thy face, the blood of thy vaines, the griefe

griefe of thy thorns, and the loue of thy bowels? O distributer of all wealth! O diuider of all trauels! vnto whom diddest thou euer giue in this life any of thy loue, vnto whom thou didst not also giue part of thy griefe? or vnto whom hast thou imparted part of thy griefe, vnto whom thou hast not giuen part of thy loue? Diuide therefore with me, O my good Lord, diuide betwixt thee and me, the iniuries which they do thee, the shames which they discredit thee with, the false witnesse they beare against thee, and the nicknames they giue thee, for how many soeuer thou doost giue vnto me, yet there will remaine ynough with thee.

CHAP. XVII.

How the sonne of God did carrie his crosse vpon his shoulders, vntill he did meet with Simon Cyrenæus; *and there is also a figure expounded vnto this purpose.*

F*Actus est principatus super humerum eius*, sayth the prophet *Esay*, speaking of the passion of Christ, as if he would say, In this they shall know the Messias which is to come, and him who is desired of all nations, in that, that his armes and ensignes he shall carrie vpon his shoulders. The prophet vttereth very daintily that which hee sayth, that is, That the kingdome dooth not carrie the king on his shoulders, but the king dooth carrie the kingdome, *Quia factus est principatus super humerum eius*, the which preheminence Christ only, and no other had in this life, who loaded vpon himselfe all trauels, and left vnto his vassals all delights and pleasures. O what great difference there is betwixt being the vassall and subiect of God, and being vassall vnto the world, because that in the world the subiects serue the king, but in the house of God the king serueth the subiects; in so much that he giueth vs that which we should giue him; and he serueth vs with that with the which we may serue him.

For the Prophet to propheſie that Christ should come, and that

that a prince should carrie his kingdome vpon his own shoulder, was to tell vs, that the sonne of God should carrie the crosse vpon him selfe, to die at the mount of Caluarie, the which misticall propheſie, Christ did fullfill, as the prophet had propheſied. S. *Ierom* vpon *Esayas* saith, The prophet could neuer haue shewen vs in a higher stile, the mysteries of the crosse of Christ, than to call it as he did, a kingdom or gouernmēt, because there neuer hath bene, nor euer shalbe, any kingdome so rich of treasures, as the crosse of Christ is rich of mysteries. In what estimation holy Iesus hath the crosse of his kingdome, it is easily seene in that, that he tooke the crosse vp vpon his shoulders, before the crosse receaued him in his armes.

It is to be beleeued, that the son of God did loue exceengly, the crosse of his kingdome, seeing that he would put it vpon his pretious shoulder, because that (to say the trueth) no man doth consent to put vpon him any thing, but that which he loueth better than him selfe. When two louing freends meet together, he which of them two doth first laugh, and embrace the other first, sheweth that he loueth more than the other, the which happened betwixt Christ & his pretious crosse, both which, although they loued one the other, & met in *Pilats* house, there was greater tokens of loue in Christ, than in the crosse, seeing he went first to embrace the crosse, and carried it vpon his shoulder where he lost his life, and where the crosse by him lost his infamie. He who died, crucified in the old law, ouer & besides that the poore soule lost his life, all his posteritie lost their credit, but after that the sonne of God did die vpon the crosse, and did hallow it with his blood, it did not onely not loose the infamie, but recouered entire and perfect fame to it selfe, because that the crosse vvhich they were woont to put vpon theeues shoulders, emperours doe now make in their foreheads. Although wee say that Christ his rule and dominion did extend it selfe no further than the crosse which he carried vpon his shoulders, yet no man must hould him poore and base, nor disdaine to be his vassaile, because there is not so great vvealth spread throughout the vniuersall vvorld, as that was at once in that blessed crosse. *Chrysostome* vpon the mysteries of the crosse sayth, The treasures which are found in the

crosse

crosse are so many, and the delights so high which are taken of it, that for my selfe I beleeue, that how much the more a man doth tast of his mysteries, by so much the more he shall bee familiar with our Lord. It is likewise to be noted, that before Christ tooke the crosse vpon his shoulders, *Esay* dooth call him only sonne, and a little one, but after that hee loaded himselfe with the crosse, he dooth call him Woonderfull, a Counsellor, the Prince of peace, and Father of the world to come. In this placing of his words, what other thing would the Prophet signifie vnto vs, but that sithens the time that the sonne of God did cast the crosse vpon his shoulder, he began to take possession of his kingdome, and shew the power and might of his estate? *Anselmus* in his meditations sayth, Now the murtherer *Cain* carrieth his brother *Abel* into the fields to kill him; now *Ioseph* is sould of his bretheren; now *Moises* goeth with his rod to open the red sea; yea and also great *Iacob* leaneth vpon his ladder to scale the heauens for vs; now the spies carrie the heauie grapes hanged vpon a staffe; now *Iosua* the captaine dooth lift vp his buckler against *Naim*; now *Gedeon* sheweth *Madian* the swoord; now *Dalila* deliuereth *Sampson* to his enemies; now *Dauid* plaieth with his sling against *Golias*; and also now *Ionas* swimmeth in the cruel waters; now *Isaac* carrieth the wood on his shoulders with the which he should be burned; now *Noah* maketh his arke to escape the flood; now *Esau* bendeth his bow to kill some venison; and also now *Moises* hangeth the serpent in the aire for the health of the people. O good Iesus, O the delight of my soule, why in this so high an enterprise, and so dangerous a iourney, doost thou not tell vs whither thou goest, why doost thou not teach vs how thou goest, and why doost thou not reueale vnto vs, vnto what thou goest? I know, O good Iesus, I know how, I know from whence, & I know why thou goest. I know how thou goest, that is, with thy crosse; I know whither, that is, to Golgotha; I know why, that is, to die; and I know for whom, that is, for me. S. *Augustine* vpon saint *Iohn* sayth, Because the way to Caluarie was long, and the sonne of GOD alreadie very wearie, the Iewes fearing least *Pilat* should repent himselfe, or that the people vvould take him away, or that he would die in their hands, they hyred *Simon*

Cyreneus

Cyrenæus comming on the way to carry his crosse vnto Caluarie, not with intention to take pitie on him, but with greater speede to crucifie him. Although the holy scripture doth say, that they did hire *Simon Cyrenæus*, it doth not say, that they did wrangle about the hyring of him, or on the payment, or that they stayed to make euen with him, or to couenant: but becauſe the deſire which they had to take Chriſts life away, was ſo exceeding great, that he which firſt could, firſt laid his hand on his purſe.

Not without a myſterie, the ſcripture laieth downe, who he was, and from whence he was, and what he was called, and from whence he came. He whom they hired to carry Chriſt his croſſe on his ſhoulders, was of Libea, and not of Iurie, and he was a Gentile, and not a Iew: For this name of the croſſe was ſo odious vnto the Iewes, that they did not only hold him accurſed which did die vpon it, but alſo him who touched it with his hand. *Cyrillus* vpon S. *Iohn*, Not being able to doe more, they hired *Simon* to carrie his croſſe on his ſhoulders, for if they durſt they would haue done it; in ſo much, that they made no conſcience to crucifie Chriſt, & yet made it a ſcruple to lift the croſſe on their ſhoulders. Is it a greater ſcruple to faſten a man on the gallowes, than to touch the gallowes? what meaneth this, O ye Iewes, what meaneth this? doo you make a ſcruple to goe into *Pilats* palace, and doe you make none at all, to raiſe a thouſand falſe witneſſes againſt Chriſt? Do you make a conſcience of touching the croſſe, which Chriſt carried on his backe, and doe you make no reckoning, to carrie him to be crucified in the mount of Caluarie?

S. *Barnard* ſaith, O good Ieſus, O redeemer of my ſoule, I doe not ſo much meruaile to ſee, that the Iewes did hire *Simon Cyrenæus*, as at that which they did ſee in thee, that they could not chooſe but hire him, for thou waſt ſo wearied in going, that thou couldſt not mooue neither forward nor backeward. How is it poſſible for me to rehearſe, that thou waſt ſuch an one in the iourney, and that mine eyes doe not turne firſt into a brooke of teares? He who would haue ſeene thee goe thy iourney of Golgotha, ſhould haue ſeene thee goe aſhamed to goe naked, ſweating

ting on the way, ſighing with wearines, falling for being ouer loaden, hurt with the waight, ſtumbling with weakeneſſe, and bleeding on thy ſelfe by the way. Thou didſt goe in that ſort bleeding by the way, that although thou wouldeſt, thou couldeſt not haue loſt thy ſelfe, becauſe they might eaſily haue found thee, by trace of thy blood.

Of the hiring of *Simon* it may be gathered, that the croſſe which the ſonne of God did carrie on his ſhoulders, was knottie to hurt, greene to weigh, long and large to loaden, rough to handle, ilfauouredly ſhaped to carrie: in ſo much that with the weight of it they broke his ſhoulders, and with the ſplinters they pulled off the skin of his hands. Chriſt had one other great trauaile in that iournie, that is, that when the enimies had a great deſire to make haſt, and that Chriſt with wearines could not moue, oftentimes the croſſe which he bare on his ſhoulders, ſtroke him in the thorns, the which the more he touched them with the croſſe, the more they pearſed him into the temples. In all that iournie of Caluarie, what other office had that croſſe of Chriſt, but to rub his ſhoulders, and knock the thorns into his head; The Iews did thruſt Chriſt, Chriſt ſtrained himſelfe with the croſſe, the croſſe preſſed in the thorns, the thorns broke his vains, his vains gaue out blood, vntill they were left drie: in ſo much that when he came to Caluarie, he could ſcarce breath, for want of breth, nor goe, for want of ſtrengh, nor yet liue, for want of blood. O my ſoule! O my heart! why doſt thou not goe forth to meet Chriſt, to take the croſſe off his holy ſhoulder, rather than *Simon* ſhould take it? Leane then vnto good Ieſus, cleaue vnto the rough croſſe, ſtick faſt vnto *Simon Cyrenæus*, for the time thou ſhouldſt carry the croſſe with *Simon*, or accompanie thy God vnto Caluarie. *Remigius* ſaith, The ſon of God goeth to die in a wide and ſpatious place; to let vs vnderſtand, that the vertue of his paſsion is not limited only in that Iudaicall people, but that he died alſo for the Gentils, in ſo much that becauſe his redemption was copious, the iuſtice and puniſhment of thoſe which put him to death ſhould alſo be very publique. S. *Ambroſe* in his hexameron ſaith; Seeing there died together at that time Chriſt and the old law, and that they buried Chriſt and the ſynogogue, it was

very iuſt and reaſonable, that there ſhould a new law ſucceed with the new Meſsias, the new ſacrifice, the new alter, the new croſſe, and that they ſhould offer vp, and ſacrifice the new man not in the temple for a few, but in the field for many. *Origen* vpon the Apoſtle ſaith, If the ſonne of God ſhould haue died within Hieruſalem, the Iews would afterward haue ſaid, that he died for them and for no others: and therefore hee would not ſhead his pretious blood where he ſhould be compaſſed about with walles, or couered with a roofe, but where all men might gather it, and no man dare to hinder it.

CHAP. XVIII.

How Chriſt did meet with Simon Cyrenæus, and gaue him his croſſe to carrie on his ſhoulder, and of the great myſteries which are conteinèd in this place.

SCio, *fili mi, ſcio, nam iſte erit in populos, & minor maior erit illo, quia creſcet in gentes*, ſaith the great patriarch *Iacob*, bleſſing his nephewes, *Manaſſes* and *Ephraim*, Gen. 48. as if he would ſay, I know well, O my ſonne *Ioſeph*, I know well what I doe, if now I bleſſe *Ephraim* before *Manaſſes*, although I take away the bleſſing from the elder, and giue it vnto the yonger, it doth not belong vnto thee, to iudg of it, and much leſſe to hinder it: for if our Lord hath taken my ſight from me, becauſe I ſhould not ſee theſe my nephewes, ſo likewiſe he hath taken thy iudgment from thee, to the end that thou ſhouldſt not vnderſtand ſuch high myſteries. Marke well, O my ſon *Ioſeph*, marke that the law which commandeth to giue the elderſhip or firſt birth, vnto him who was firſt born, and that the ſecond ſhould be diſhinherited, hath force and ſtrength, in humane coſtome, but not in God his ſight: where to giue the reward and preheminence, and depriue the other of his elderſhip, there is no reſpect had vnto him who was firſt borne, but vnto him who did beſt deſerue it.

The

The better to vnderſtand this myſterie, we muſt know, that at the very inſtant and houre, when *Iacob* was ready to die, he did ſo looſe his ſight, that he could ſee nothing at all, and as they put before him his two nephewes, that is to ſay *Manaſſes* who was the elder on the right hand, and *Ephraim*, who was the yonger on the left hand, the holy old man did put his hands a croſſe, and did bleſſe the ſecond ſonne firſt, and bleſſed the firſt ſonne laſt of all.

There are offered vnto vs in this figure, many high myſteries if we take heed vnto them, and note them with diligence, and if we leaue any thing out, it is becauſe we know not how to vnderſtand them, and not becauſe there is not much to be ſaid vpon them. *Ioſeph* then who was father vnto the yoong children, ſeeing that holy *Iacob* did firſt bleſſe him who was the ſecond, and him laſt who was the firſt, tooke him by the hand becauſe he ſhould haue bleſſed the heire, thinking he had done it through error, and not for a myſterie: vnto whom the old man anſwered, Be quiet, O my ſonne *Ioſeph*, be quiet, for me to croſſe my hands to bleſſe *Ephraim* before *Manaſſes*, containeth a greater matter than thou dooſt thinke for, and for me to take away the elderſhip from *Manaſſes*, and giue it vnto his brother *Ephraim*, I durſt neuer haue done it, if he ſhould not deſerue it, and if God ſhould not haue commaunded me thereunto. Saint *Auguſtine* ſaith, In that which *Iacob* doth, and in that which *Ioſeph* ſayd, it appeareth plainely, how much more the angels doe ſee with their ſpiritual eies, than ſinners doe with their corporall eyes: for although the holy Patriarch *Iacob* by reaſon of his blindneſſe could not ſee the youths faces, yet did very well foretell what ſhould fall out vnto them. Who may better be vnderſtood by blind *Iacob*, than the blindneſſe of the Iewiſh nation? What other thing did the croſſe figure which *Iacob* made with his hands, but only the croſſe which the ſonne of God did beare vpon his ſhoulders? who were the two nephews which *Iacob* had by his ſides, but the Iewiſh nation and the Gentile? And what elſe was it for *Iacob* to take away the elderſhip from *Manaſſes* the firſt borne, & giue it to *Ephraim* the yoonger, but that the ſon of God would diſinherit the ſynagogue and giue the inheritance of his blood to the church? What doth

it signifie that *Iacob* would not take away the eldership and inheritance from one nephew, and giue it vnto the other, vntill the very last day, but that the sonne of God would not depriue the synagogue of her inheritance, till the last day of his life? O high mysterie! O vnknowne and hidden secret! seeing that by the hands of a blind man the inheritance of the synagogue is deuided, and by the hands of a man crucified, the merits in the church are distributed? Let the secret be noted, in that the one hath a crosse, and the other is vpon the crosse: the blind mans crosse is made of his armes, and the crosse of the crucified of wood; *Iacob* holdeth his crosse vpon his brest, and Christ carrieth his vpon his shoulder; in so much that Christ will giue vs nothing, which commeth not first from his holy crosse.

Saint *Ierome* vpon S. *Matthew* sayth, It is much to bee noted that the youth *Manasses* did neuer wholy loose his eldership, vntill his grandfather was altogether blind, in which mysterie we were aduertised that the Gentiles should neuer be all lightened, vntill the synagogue should be altogither blind: what greater blindnes could there be in the world, than to denie the kingdome to the sonne which descended from *Dauid*? what greater blindnesse could there be, thā to giue life to *Barrabas* who killed those that liued, and put Christ to death who raised the dead? What greater blindnesse could there be, that hauing bought the blood of Christ with monie, yet should say to *Pilat*, that the vengeance of it should light also vpon their children? what greater blindnes could there be, than to make a conscience to go into *Pilats* court, and into the iudgement seat, and make none to crucifie Christ? O how well it doth appeare that the Iewes doe come frō a blind father, and that they are the children of a blind man, seeing they did so many blind acts, yea, & which is worst, they did ad folly, to their blindnesse, mallice, to their ignorance, & to their fault, obstinacie. It is to be weighed in this place, that euen as *Iacob* making a crosse with his armes on his brest, did take away the inheritance from his nephew, euen so the sonne of God, lifting vp his crosse vpon his shoulder, did take away the blessing from the Iewish nation, and gaue it vnto the Gentile; the which he did when he did transport the crosse from his owne shoulder vnto *Simons*.

Simon

Simon was a Gentile, and not a Iew; he was of Cyrene and not of Iudea; he was a ſtranger, and not naturall of the countrie; he was brought vp in a village, and not learned; he was a worſhipper of Idols, and not of one God; & yet notwithſtanding all this, Chriſt did truſt his holy croſſe with *Simon*, and would commit it to none of the people of the Iewes.

Simon de Caſsia ſayth, The croſſe which Chriſt put from his owne ſhoulder vpon *Simons* ſhoulder, was made of peeces of timber, but the croſſe which the church hath now in her treaſurie, is all made of Sacraments: and from hence it is, that all the ſacraments vvhich chriſtian people haue for their comfort, haue their force and efficacie from the croſſe and paſsion of Chriſt. What meaneth this, O good Ieſus, vvhat meaneth this, the Iewes ſeeke out thy croſſe, buy thy croſſe, faſhion thy croſſe, and giueth thee thy croſſe; and dooſt thou beſtowe it vpon the Gentile *Cyreneus*? O that I am in no fault of all this, becauſe they did conſtraine *Simon* to take it, and they commaunded mee to deliuer it, and they gaue him money to carrie it, ſo that of *Iudas* they bought my blood, and to *Cyreneus* they ſould my croſſe.

Baſil and likewiſe S. *Ierome* doe ſay, The blindneſſe of *Iacobs* children was far worſe than *Iacobs* owne blindneſſe, becauſe the good old man did well know that which he ſayd, although he did not ſee to whom he ſpake: but the vnfortunat ſonnes of his, to weet, all the Iewes did well ſee how Chriſt did transfer and conuey from ſhoulder to ſhoulder, his croſſe vnto the pagan *Cyreneus*, but they did not vnderſtand, that with that croſſe he gaue him the greateſt treaſure and inheritaunce that euer was giuen in the world.

The Iewes would not haue conſented that Chriſt ſhould haue giuen his croſſe to *Cyreneus* the villagois, if they could alſo haue knowne, that together with the croſſe, he gaue him all the treaſure of the Iewes, for in that caſe they would not onely not haue hired him, but if he had taken it vpon him, they would haue taken it from him; but in fine, as they were all children of one who was blind, ſo they did all which they did, blindly. *Cyrillus* vpon S. *Iohn*, ſayth, If Chriſt his conueying of his croſſe from his owne

shoulder, to *Cyrenæus* his shoulder, should signifie no secreat, nor mysterie; as he had already carried it halfe his iournie, he would also haue carried it vnto the mount of Caluarie; but the redeemer of the world would in the eye of all men, and in the presence of all men, and to the griefe of them all, put ouer his crosse vnto *Simon*, which was to giue it and deliuer it vnto his christian people. If the children of *Israel* will follow their father *Iacob* in goodnesse, as they doo in blindnes, they should be as worthie to be praised, as they were to be reprehended; but woe be vnto them, for as holy *Iacob* made a crosse with his armes, not being able to see it, so the Iewes made a crosse to put Christ to death, without taking good of it

Chrisost. vpon the praise of the crosse saith; O high mysterie! O sacrament, neuer before hearde of! for as vnder the armes of *Iacob* set on crosse, the youth *Manasses* lost his inheritance, so vnder the crosse of Christ *Israel* lost his preheminence, in so much that by this holy name of the crosse, how much honor at this day the Church hath gotten, so much infamie by the same name, the synagogue hath purchased vnto her selfe. Speaking Christian-like, it is here to be noted, that the Iewes did first throw Christ out of the citie, before that he gaue his crosse to *Simon*, in so much that he neuer gaue his crosse vnto the church, before that they had cast him out of the synagogue.

By the Iewes casting out of Christ, and of Christ his passing ouer of his crosse vnto the gentiles, we may gather that our Lord doth neuer forget vs, if we do not forget him, nor he doth euer forsake vs, if we neuer forsake him; nor he euer goeth from vs, if we do not depart from him; nor euer estrangeth himselfe from vs, if we be not vngratefull vnto him. O he that could be *Cyreneus*, O who could meet thee good Iesus, in thy iournie of Caluarie, because that my shoulder ioined vnto thine, and thine vnto mine, thou wouldst vnload thy selfe of thy crosse, and put him vpon me, for thou couldst not put thy crosse vpon my shoulders, but thou shouldst first bloodie me with thy blood, and being loaden vvith such a burthen, and marked with such a marke, which way soeuer I should go, the diuels would run post hast from me, and the heauens would open all vnto me. Deuide with me, O good Iesus, de-

uide

uide with mee the thrusts which the hangmen gaue thee, the waight that the hast in thy crosse, the railings and nicknames the Iewes vse against thee, the pains thy body endureth, the crie euery man vseth, Let him go, let him go; so many torments as thou dooſt ſuffer in thy body, ſo many myſteries as thou dooſt celebrat in this iournie; how dooſt thou truſt them all with *Cyreneus* alone, al the world not being enough to carry them away? Seeing that thou dooſt ſuffer & die for all men, why dooſt thou not diſtribute thine anguiſh and afflictions among all men? It is the croſſe of all the world, and thou dooſt die vpon it for all the world, and yet dooſt thou not truſt thy croſſe with any but with *Simon Cyreneus*? Thou dooſt not truſt any with it but one, that is, vnto him who beleeueth the vnitie of thy eſſence, thou dooſt truſt it but to one, that is vnto him who doth maintaine the faith of thy church; thou dooſt commit it but vnto one, that is to him who hath charitie with his neighbours; beſides theſe, thou wilt truſt thy croſſe with none, nor diuide thy blood among them.

It is time now, O my heart, it is time now, that you part your ſelfe in two, and that one part goe after Chriſt a little and a little, and the other part accompanie *Simon*, to the end that if afflicted Ieſus ſhall bee wearie, you may giue him your hand, and if *Simon* ſhall faint, you may lend him your ſhoulder. Looſe him not out of thy ſight, doe not go from his ſide, for beſides that in cleauing vnto Chriſt, thou ſhalt vnloaſe thy ſelfe from the world, thou ſhalt gather together the blood of the ſonne, and bathe thy ſelfe in the teares of the ſorrowfull mother. I doe alreadie repent my ſelfe, O my heart, in ſaying that thou ſhouldſt part thy ſelf in two, for now I ſay that thou diuide thy ſelfe in three parts, the one with the which thou maiſt accõpany the ſon, the other with the which thou maiſt cõfort the mother, & the other with the which thou maiſt helpe *Simon*. *Bonaventure* to this purpoſe ſaith, O good Ieſus, O redeemer of my ſoule, where but only here, whẽ but only now, haſt thou need my ſoule ſhould accõpanie thee, & my heart help thee? haſt not thou need of cõpany & help, ſeing thou goeſt with thy ſoule ſorrowful, thy head pricked, thy haire died, thine eies weeping, thy hands bound, and thy bones wreſted out of ioint? O if thy trauels would end thus, it would bee but halfe a

griefe, but ouer and aboue these, thou didst goe with thy mouth blodied, thy shoulder loaden, thy neck haltred, stumbling by the way, and falling from thy estate.

S. Barnard to this purpose saith, How can he be called thy seruant, who in the way to Caluarie seeing thy soule drawn from thee, doth not also draw his from him? Take away, O good Lord, the rough halter from thy neck, to halter my heart withall, for by that meanes they will slaken thee, and pull mee. *Remigius* saith in his glosse, The sonne of God did not giue his crosse to him, who went out of Hierusalem, to goe to the village, but vnto him, who went out of the village, to goe too Hierusalem: for the text saith, that *Simon* came *de villa*, from the village; to giue vs thereby to vnderstand, that the Apostata heretickes which goe out of his church, haue no part in his death and crosse, but faithfull Christians, which remaine in the Church. *Hilarius* saith, It is a thing to be wondered at, and much to be noted, *Simon* being a countrie man, and a pagan, and the Iewes which went with him, as it were Christians, and that he was alone, and the others infinite in number, yet Christ tooke him for his companion, to carrie his crosse in that iourney, without hauing any regard vnto the Iewish nation; wherein he gaue vs to vnderstand, that he doth loue better one naughtie man which doth conuert himselfe than a thousand good men which doe peruert themselues. S. *Hierom* saith, Not vnto those which doe fall from the holy citie, but vnto those which came vnto the citie, Christ gaue his crosse, and tooke them for aids of his trauaile, to teach vs thereby that he hath no part in Christ, nor Christ doth not take with him, such as fall from him and turne to the world, but such as leaue the world, and cleaue vnto him.

Thou doost loue those, O my good Iesus, thou doost loue those very well, which loue thee, seeing that thou didst meet *Simon Cyrenæus*, and didst goe halfe the way to receaue him, and the like without all doubt, thou wouldest doe vnto mee, if I would goe to seeke thee, seeing that thou didst neuer denie thy selfe to him which called thee, nor didst neuer hide thy selfe from him which did seeke for thee.

CHAP.

CHAP. XIX.

Of diuers sortes of following of Christ, and of many disciples which Symon Cerenæus *hath, in taking the crosse by force, and bearing it, hired thereunto.*



I quis vult venire post me, abneget semetipsum, & tollat crucem suam, & sequatur me, said Christ in the 9. chap. of S. *Luke*. As if hee would say; If anie man will keepe my doctrine, and follow my steps, it is conuenient for him before all things, that he take vp the crosse for his guide, and that he denie his owne proper will: for otherwise although he may follow me, yet hee shall not reach vnto me.

S. *Ambrose* vpon these words saith, The Christian which wil follow Christ, and take his crosse vpon him, must obserue three conditions; to weet, that he beare it of his owne voluntarie will; and not as *Cyrenæus* did carrie the crosse, being thereunto constrained and hired, which is easily perceiued in that he saith, *Si quis vult*, If any man will, and hee saith not, I command him to come: for the sonne of God is better pleased that wee serue him not at all, than that we should follow him forced and constrained, Christ doth compel no man to serue him, but doth leaue it in euerie mans hand to serue him or not, so that in the house of God, they be not serued with forced slaues, but with entreated children.

The second condition is, if that he beare his own crosse vpon his shoulders, and not as *Symon* did another mans crosse, because no man ought so to prop himselfe with the crosse of Christ, or so leane vnto any holy mans merites, that he omit to be a good christian himselfe, and a vertuous man.

The third condition is, that he beare his crosse & affliction on his shoulders, not so much to vvin credit and fame thereby, as because Christ should be praised in him; and therefore it is said, Let him follow me, because that euerie man that vnder the shew of holinesse and hypocrisie, doth labour to get vnto himselfe the

praise

praiſe of man, & not vnto Chriſt, doth rather perſecute his God, than ſollow him. S. *Auguſtin* vpon S. *Luke* ſaith, That is not onely called a croſſe, on which Chriſt died, which was made of wood, but alſo the life which honeſt men lead is called a croſſe, and the afflictions which holy men paſſe through, becauſe that al the life of a good chriſtian is nothing els, but an ordinary trauell, & a long martyrdome. *Anſelmus* in his meditations ſaith, When this name of the croſſe ſhall come vnto thy eares, or ſhalbe preſented vnto thy heart, thou ſhalt not only thinke on the croſſe of wood which Chriſt ſuffered on, but alſo on the croſſe of his trauails, which he endured in this world: becauſe that on the croſſe of wood he was but three houres; but on the croſſe of troubles, he continued 33 yeares.

It is much to be noted, that Chriſt did aſwell make a croſſe to the end that chriſtians ſhould crucifie themſelues, as his enemies the Iews made one for him; and the one was of wood, vpon which he died; and the other was his goſpell, and for this muſt we die. In that, that the ſon of God did not command that we ſhould die, vpon a croſſe of wood as he died; but that we ſhould die vpon the keeping of his goſpell, he did teach vs that hee is better pleaſed that we follow him in the maner of his liuing, than imitate him in his faſhion of dying. Afterward of all the twelue Apoſtles, S. *Peter* only was crucified, and S. *Andrew*, and the other ten were not crucified on croſſes of timber, but were all put to death for keeping of the Goſpell. Dare any man ſay that of the twelue Apoſtles, two were only ſaued, & the other not? God forbid, that we ſhould either ſo think, or beleue, becauſe it is a greater perfectiō to keep the cōmandements which Chriſt hath commended vnto vs, than to carrie for a relique a peece of the croſſe which Chriſt died on. Whē the ſon of God did ſay, Verely I ſay vnto you, that the kingdom of heauē doth ſuffer force; he did admoniſh vs very plainly, that an euangelicall life is nothing els but a rough and laborious croſſe, from which naughtie men do flee and eſtrange themſelues, and good men will follow and die for.

When the Apoſtle doth crie out, *Abſit mihi gloriari, niſi in cruce domini noſtri Ieſu Chriſti*, Do not beleue, O my brother, that he did not ſpeake of the croſſe of the goſpel, but only of the croſſe

which

which Chriſt died on. It is a moſt certain thing that holy *Paul* did beleeue, keep & preach, & alſo ſuffer death for the maintainance of the croſſe of the goſpel, but he did neuer ſee, nor handle, nor yet die on the croſſe of wood which Chriſt died on; inſomuch that the preſumption which he had, & the glory whereof he glorified himſelf, was not becauſe he had been crucified on the holie croſſe, but becauſe hee had crucified himſelfe in going about to imitate and follow Chriſt. Is not think you, the life of Chriſt, the true croſſe of the chriſtians, ſeeing that vpon that croſſe all vices are crucified? When the ſon of God did ſay, *Tollat crucem ſuam*; Let him take vp his croſſe; not without a great myſterie he did call his pretious life in his high doctrin, his croſſe, & not my croſſe, becauſe that by the hands of *Cyrenæus*, he did conuey and tranſfer it vnto vs, vpon the way as he went to Caluarie; inſomuch that to paſſe vnto vs the croſſe which hee carried vpon his ſhoulders, was to giue vs the grace of all that which hee did merit by it. O good Ieſus, O redeemer of my ſoule, why doeſt thou call the croſſe which is thine, my croſſe, but becauſe all the bloud which thou didſt ſhed vpon it, thou didſt ſhed for my ſoule? If the croſſe be thy doctrin, it is rather mine than thine, cõſidering that it belõgeth vnto thee to inſtitute it, & to me to keep it: for being as thou art, chiefe Lord & king, thou art ſubiect to no law. If we talk of the croſſe of wood, on which thou didſt looſe thy life, that croſſe alſo is more mine than thine; ſeeing that it was the cauſe that I began to liue, and thou to trie what it was to die. Shall we nor ſay verie truly that that croſſe is mine, and that very properly mine, which for to giue me life, tooke away thy life from thee? If the croſſe be that which we call martyrdome and puniſhment, yet I ſay that it is rather mine than thine; ſeeing that one of the greateſt fauours which thou couldſt doe for vs in this life was, to giue vs thy life which we ſhould follow, and giue vs licence to ſuffer for thee.

After that by the hands of *Simon Cyrenæus* hee had conueied and paſſed ouer the croſſe from his ſhoulder vnto our ſhoulder, it is a very certain caſe, that then the holy Apoſtles, and after them the glorious martyrs, did goe more cheerefully to be torne in pieces for Chriſt, than Emperours went to be crowned. *Bernard* in a Sermon ſaith, Tell me, O redeemer of my ſoule,

when

when thou didſt giue vs thy croſſe by the hands of *Symon Cyrenæus*, why didſt thou giue it vs? A tree which is not greene to grow, nor hath rootes to be planted, nor leaues to make a ſhadow, nor fruit to eat of, but onely a gallows on the which malefactors doe looſe their liues: why doeſt thou doe vs a fauour in giuing it vs? Thoſe vnto whom I giue my croſſe ſaith Chriſt, I giue it them not to ſport themſelues with, but to trauell; not to the end they ſhould eate, but becauſe they ſhould faſt; not becauſe they ſhould liue, but becauſe they ſhould die; not becauſe they ſhould be at libertie, but becauſe they ſhould be there crucified: Inſomuch that as on the croſſe were crucified all my members, ſo they ſhould crucifie all their vices. *Chryſoſtome* vpon ſaint *Mathew* ſaith; To carrie the croſſe by force, as *Symon* did carry it, and to carrie it willingly as Chriſt did carrie it, and to be crucified hauing no croſſe, as Chriſt was, and to carrie a croſſe to be crucified an other day, as *Symon* did carrie on, are ſuch high myſteries and ſo hard to expound, that it would be farre better counſell to occupie our ſelues in weeping for them, than to endeuour our ſelues to declare them.

Cyrillus vpon this place ſaith. Thoſe beare willingly the croſſe of the ſonne of God vpon their ſhoulders, who ſuffer all which they ſuffer with a cheerfull minde for the loue of Chriſt, whom our Lord doth not pay, onely the good workes which they doe for him; but alſo the ioy & cheerfulneſſe with the which they do it. Thoſe likewiſe doe carrie the croſſe by conſtraint with *Cyrenæus*, which doe all which they doe, murmuring and grundging, whoſe workes are neither acceptable vnto God, nor grateful vnto man, becauſe there is nothing more grieuous to mans heart in this life, than to be cauſed himſelfe to ſerue, or ſuffer himſelfe to be ſerued by conſtraint. Hee doth carrie the croſſe of Chriſt by force with *Symon*, who doth not preach ſo much for to doe good vnto ſoules, as to get commoditie vnto himſelfe; inſomuch that we call ſuch a one not an euangelicall perſon, but a hired preacher. With *Symon Cyrenæus* that preacher is hired, which putteth the word of God on ſale, and he who will not preach the goſpell, if they do not firſt warrant him that he ſhalbe paid; inſomuch that theſe are worſer than *Symon*, and are companions vnto wicked *Iudas*,

das: for if *Iudas* ſold his perſon, ſuch a preacher doth ſell his doctrine. He doth alſo carry the croſſe by force, who not for good, but for ſome euill, will be a Chriſtian, and a good man; the which appeareth plainly, becauſe that if ſuch a one doe looke vnto himſelfe, and force himſelfe to liue a retired life, hee doth it not becauſe he is therunto bound, but for the feare hee hath of being puniſhed. O how many more diſciples there be which follow *Simon* than which follow Chriſt; who, if as they had ended with their conſciences, durſt alſo end with their ſhame, would not only not take vp and beare the croſſe of Chriſt willingly; no nor yet take it vp by conſtraint with *Simon*. *Barnard* ſaith, It is not conuenient for the ſeruant of our Lord to take vp the croſſe of Chriſt by conſtraint, nor to take it at the hands of the Iews being hired: for of ſuch a one it may be ſaid, that if he do penance, or vſe any abſtinence, it is not ſo much becauſe he will doe it, as becauſe hee cannot chuſe but do it. He doth carrie the croſſe by conſtraint with *Simon Cyrenæus*, who doth not breake his faſt, onely becauſe hee hath nothing to eat; and he who doth not commit adulterie, becauſe he doth not know with whom to ſinne; and hee who doth diſſemble with his enemie, only becauſe he knoweth not how to be auenged; and he who is not couetous, becauſe hee hath nothing to keepe: ſo that in him not to be naught and vicious, is not to be attributed to his perfection, but becauſe hee wanteth occaſion to doe it.

He doth carrie the croſſe of Chriſt by conſtraint on his ſhoulders, who being tempted, falleth; and he, who hauing hunger, eateth; and he, who hauing oportunity, cõmitteth adultery; and he who being angry, chideth: ſo that ſuch a one is like vnto a mud wall, not wel troden; the which in receiuing a little rain, falleth to the ground. With *Cyrenæus* did carrie the croſſe of Chriſt by conſtraint wicked *Iudas*, when he ſold Chriſt; and inconſtant S. *Peter* when he denied Chriſt: whereof the one through couetouſneſſe of gathering together; and the other for feare of dying fell with the croſſe to the ground, when they did ſell and denie the maker of life.

Such carrie the croſſe of Chriſt halfe the way, which begin with great feruencie and deuotion, and in the beſt time grow

ſlacke,

ſlacke, and that which is worſt of all is, that they are afterward more remiſſe, than they were woont to be deuout. Others there be which carrie the croſſe of Chriſt from the midſt of the way; and ſuch are thoſe which in their childhood and youth were in the world vaine and worldly, and became afterward vertuous and retired: inſomuch that if the world tooke from them the flower, they gaue to God the bran. *Remigius* vpon S. *Luke* ſaith, Seeing the ſon of God did not leaue off to carrie the croſſe vpon his ſhoulder, vntill the middle of the way, where being very weary, he gaue it vnto *Simon Syrenæus*, we ought not giue ouer the vndertaking of vertuous workes, although they be rough to carrie, and heauy to load; becauſe that our Lord will take it in as good reckoning, the carriage of his croſſe as far as we can, as if we ſhould carrie it whither we ought.

CHAP. XX.

Why Chriſt did not carrie his croſſe more than halfe the way, and why he gaue it the other halfe to Simon *to carrie, and of the great ſecrets which are contained in this myſterie.*

SI non potueris aſcendere in montem, ſaluum te fac in Segor, ſaid the Angell vnto *Lot*, Geneſ. 19. when he commanded him to go out of the land of Sodom; as if hee would ſay, Seeing the great God of Iſrael, vſeth no pretence or colour in that which he commandeth, nor is not to be ſuſpected in that which he forbiddeth, if by chance thou ſhalt not be able to go vp, ſaue thy ſelfe in the top of the hill Zoar, ſtay in the midſt of the iourney, in the village of Zoar, and I giue thee this licence vpon cõdition that thou neuer leaue off going vp, vntill thou be ſo weary that thou can go vp no further. Of that which the Angel ſaid vnto *Lot*, and of that which Chriſt did to *Cyrenæus* going to Caluary: that is, that *Lot* did ſaue himſelfe in the midſt of the hil, & Chriſt left his croſſe in the midſt of his iourny. We are plainly giuen to vnderſtand, what a good Lord we haue, and how good a maiſter we ſerue, ſeeing he cõtenteth himſelf that in matters of his ſeruice we begin thẽ, and if we can do no more, that we end there. S. *Gregory* in his paſtorall ſaith, In the way of perfection, and in rigour

of

of religion, we will not ſay that he doth but little, who trauelleth vntill he ſweate, and goeth vntill he fall downe.

It is much to be noted, that the angel did firſt command *Lot* to force himſelfe to get vnto the height of the hill, before that he ſhould ſtay below in the village; in which cōmandement we are taught, that in the ſeruice of our Lord, we ſhould firſt goe ſweating and breathing to perfection, before we vvithdraw our hand from auſteritie and penance, becauſe that oftentimes we are able to endure much more than vve thinke in our ſelues. *Anſelmus* in his meditations ſaith, Of my ſelfe I ſay and confeſſe, that I haue great reaſon to confeſſe my ſelfe of my ſlouth, than complaine of my weakeneſſe, becauſe that I could go forward in many good workes, if, as I haue ſtrength to begin them, I had a will and heart to end them. Our Lord telling vs by the Prophet, *cum ipſo ſum in tribulatione*, What tribulation can fall vpon vs in the world ſo great or grieuous, which we cannot be able to ſuffer, being aſsiſted with his holy grace? S. *Barnard* ſaith, At the very inſtant that the ſeruant of our Lord doth determine with himſelfe to ſerue Chriſt; preſently in the ſame moment of time Chriſt cōmeth to ſucker him: And of my ſelfe I dare affirme, that I did neuer occupie my heart in any good thought, but I felt Chriſt preſently ſtād at my ſide. O how many there be in this world, which vnder the colour of being weake and feeble, vvill not onely not go vnto the top of the hill, which the angel commanded, no nor yet vnto the midſt where *Lot* remained! inſomuch that they giue ouer the workes of vertue for pure niceneſſe and daintineſſe, and make vs beleeue that they do it through weakeneſſe. *Seneca* ſaith; I haue ſeen many forbeare to be honeſt & vertuous, ſaying that they were weak & tender, whom if we ſhould ask how they knew thēſelues to be rather weak than ſtrong, they wil anſwer vs, that they haue not tried it, but they haue geſſed it: inſomuch that they know vices by experiēce, & of vertues they ſpeake by geſſe. Giue ouer then my brother, giue ouer to be a geſſer, and begin to proue what it is to be vertuous: for if thou once takeſt pleaſure in the works of vertue, thou wilt take thē from thence forward for a paſtime. *Iudas* the traitor was one that tooke the croſſe of Chriſt timely and fel on the ground with it, before he ended his iourney,

but

but S. *Paul* did not ſo, who if hee tooke the croſſe being of full yeares, yet left it not vntill he had ended his iouruey: inſomuch that it is better to come to the ſeruice of our Lord late, and perſeuer in it, than to come timely, if wee giue it ouer in the beſt time. In the parable of our Lord, thoſe were as well paied which went to digge in the vineyard at eleuen of the clocke, as thoſe which trauelled from one of the clocke: wherein our Lord ſhewed himſelfe to be a iuſt iudge, and a verie pitifull and mercifull father, ſeeing that hee paied the firſt all which he had promiſed them; and gaue alſo vnto the laſt, more than they had laboured for. *Gregorie* in an homilie ſaith, In caſe of beſtowing a reward, or giuing puniſhment; God doth neuer tie himſelfe vnto the rigour of the law, becauſe hee doth alwaies puniſh leſſe than we deſerue, and paied vs for more than we ſerued.

Thou muſt learne, my brother, that if our Lord ſhould not pay vs for more than we ſerued, we ſhould return him mony back for the meat we eat. What can that man deſerue in the preſence of his God, who neuer ceaſeth to ſin againſt him? O what a great comfort it is vnto vs, which are ſinners, to thinke that the workemen came into the vineyard late, and that Chriſt went to the ſea to viſit his diſciples late, and that *Cyrenæus* tooke the croſſe late, and S. *Paul* came to the faith late; for all this, is to giue vs great hope and confidence, that although we come late vnto his ſeruice, he will not onely not ſend vs away, but will alſo deliuer vs a portion, & alot vs a part in his houſe. S. *Ierome* writing vnto a certaine munke ſaith; Doe not forbeare my brother *Lucius*, to come to the wilderneſſe to ſerue our Lord, becauſe thou didſt thinke that there are ſuch perfect men here, that thou ſhalt not be able to be equall with them: for I tell thee, that the houſe and goodneſſe of our Lord is ſo common vnto all men, that there is nothing in it which is denied the good; nor got in it, which is ſhut againſt the bad. How wilt not thou that the houſe of God ſhould be open, and common vnth all men, ſeeing that hee is the father and Lord of all men? And doeſt thou not know, that in the houſe of God they open to reward the good; and to the bad they open to pardon thē? Neither becauſe thou haſt been a long time naught; neither becauſe thou art grown old in thy ſins, thou oughteſt to

leaue

leaue to take the crosse & follow Christ. And further more, thou shouldest put before thine eies, not onely *Simon Cyrenæus*, which tooke the crosse late by the way; but also the theef which took it very late: for euen vntill the last moment of death, God keepeth his gates open for thee. Seeing that Christ doth carrie the crosse which thou shouldest haue carried, vntill the midst of the way: why wilt not thou carrie it with *Cyrenæus* vntill the end? It was not done without a great mysterie, that Christ would not carrie the crosse vntill the end; nor yet that *Cyrenæus* should carrie it from the beginning, but that the labour should be diuided among them both, to giue vs to vnderstand thereby, that we without him cannot better our selues, and that he without vs will not pardon vs our sinnes; so that on our side, there is required amendment; and on his side mercie.

In that laborious iourney, from *Pilats* house, vnto the mount of Caluarie, Christ tooke more space of time to carrie the crosse on his shoulders, than *Cyrenæus* did; and reached more in the doing of it, than *Cyrenæus* did: to teach vs thereby, that in case of pardoning vs, and being come to the iumpe of examining vs; our Lord must bring more with him from his owne house than our iustice doth deserue.

There is likewise an other kinde of people which doe carry the crosse vpō their shoulders, not to be crucified on it, as Christ was; but because others should be crucified on it; as *Cyrenæus* did, who bare the crosse, on which they should put Christ to death, and himselfe remaine safe and sound: yea hee was not onely not crucified on it, but they paid him the hire of his iourney.

Chrisostome vpon the praise of the crosse saith, With *Cyrenæus* hee doth carrie the crosse to crucifie another, who through naughtinesse and false witnesse doth discredite his brother: for of the two, it is a lesser hurt to crucifie one in his person, than to take away his fame. When doest thou make a crosse to kill thy neighbour with; but when thou doest make some conspiracie against him? When doest thou crucifie him among theeues, but when thou doest compare him vnto other naughtie men? When doest thou strike him to the heart with a lance, but when thou doest bereaue him of all his credite? When doest thou giue him to

drinke, gall and vineger; but when the good workes which hee doth, thou doest wrest and condemne them for naughtie ones. When with the hangmen doest thou laugh at thy brother crucified, but when of the hurt that thou hast done vnto him, thou doest take pleasure and contentment? What wilt thou that I say more vnto thee, but that so many times thou doest call to thy remembrance thy owne passion, as thou doest take reuengement vpon thine enemies? *Cyrillus* vpon S. *Iohn* saith O how manie more disciples *Cyrenæus* hath than Christ hath! who doe make crosses not to crucifie themselues, but to loose their brothers; insomuch that then they haue them crucified, whē they are wholly dishonoured. With *Cyrenæus* hee doth carrie the crosse to crucifie an other, who hath no feet to go to Church, nor handes to giue almes, nor a minde to forgiue iniuries, but for all that hath a heart to inuent them, & tongue to vtter them; insomuch that in his heart he sheweth himself suspitious, & in his toung malicious. With *Cyreneus* he doth carrie the crosse to crucifie an other, vnto whom no man doth wish hurt vnto, nor speake euill of, and yet is so bad himselfe, and so enclined to doe euill, that hee thinketh vpon nothing but vpō naughtinesse, speaking nothing but naughtinesse, nor neuer doth any thing but naughtinesse: who, as the Salamander dieth when the fire goeth out, so is hee nowhere, when he raiseth not a scandall. With *Cyreneus* he doth carrie the crosse to crucifie another, who being a prelate or preacher, doth inuite others to doe great penance, and vse much abstinencie, and yet will neuer prooue it themselues; so that like true disciples of *Simon Cyreneus*, they laboured to crucifie others, and take pleasure themselues. *Peter Blesensis* saith in an Epistle, With *Cyreneus* hee doth carrie the crosse to crucifie me and not himselfe, who maketh me to fast, himselfe being full; who maketh me go naked, himselfe being cloathed; who maketh me to rise early, himselfe lying in bed; who commandeth me to labour and trauell, himselfe sporting himselfe: and also hee who preacheth patience vnto me, hauing himselfe none at all. And hee addeth further, I doe not hold him for a father, but a father in law; nor for a preacher, but a false dealer, who in the counsels which hee giueth me, is another Saint *Paul*, and in the workes which hee doth

doth to me, is another *Cyreneus. Ponunt enim onera grauia & importabilia, &c.* Saith Chriſt ſpeaking of the Phariſes; as if hee would ſay, They preach in their chaires, and put vpon their ſubiectes, burdens which they cannot beare, and commandementes vvhich are not conuenient to keepe; and yet they themſelues are ſo fine and delicate in their owne perſons; and in their owne life ſo licentious, that they vvill neither beare them with others, nor yet helpe them with one finger to execute them. The word *importabilia*, is to be noted, that is; that they load them with burdens not able to be borne, and vncredible burdens, vvherein the ſonne of God is much grieued and moleſted, and his goſpell greatly diſcredited: for hee hauing ſaid that his yoke is ſweet, and his burden light, they make of the Church a ſynagogue, he hauing made of the ſynagogue a Church. When did the ſonne of God make of the ſynagogue a Church, but when vpon the croſſe, he gaue an end vnto the old law, and inſtituted another new law? Who doth make of the Church a ſynagogue, but onely hee which maketh the law which Chriſt made ſweet, become intollerable? It is alſo to be noted that Chriſt ſaith, *Digito autem ſuo, &c.* That is, that not onely they will not take the burden vpon their ſhoulders, no nor ſo much as helpe with one finger to load them, where we may boldly ſay; that euen as by the two handes are vnderſtood the two teſtamentes, and by the ten fingers are vnderſtood the ten commandementes: ſo in like maner, vve vvill ſay of him, that hee doth not put one finger to the worke, who doth not keepe one onely commandement. Venerable *Bede* ſaith, He is a brother of the naughtie Phariſees, who in chriſtian religion, not obſeruing that which is of the greateſt ſubſtance in the faith, putteth great rigour in keeeping the ceremoniall part thereof: inſomuch that ſuch a one is like vnto a fooliſh gardener, who if his Tree haue leaues, careth not at all, if all the fruite be loſt.

It is alſo to be waighed, that Chriſt doth not rebuke the prelates of his Church, becauſe they do not labour with all the fingers of their hand, but becauſe they vvill not labour ſo much as with one finger, thereby to teach vs, that the good gouernment

of a Prelate doth not so much consist in the wearying of his own body, as in hauing a great care ouer all his businesse. Why doest thou thinke, my brother, that Christ doth not aske of thee so much as the corporall labour of one finger, but because that in spirituall things thou shouldest employ all thy heart? To command that the Prelates of his Church, should touch the burden at the least, with one finger, is to signifie vnto them that he doth not exclude them from any trauell: for vnto that Prelate vnto whom our Lord doth giue strength to labour, hee ought to bestow it in his seruice. The Prelate doth trauell more with one finger, than he, who is vnder him with all his bodie: for according vnto *Plato*, mens heartes are much more mooued, by the examples which they see, than with the wordes which they heare.

Finally, we say, that Christ did first put his hand to the crosse before *Cyrenæus*, thereby to teach vs that the Prelate should be at worke before his subiect: for otherwise it should be as if *Cyrenæus* had giuen the crosse first to Christ, and not Christ to *Cyrenæus*. What other thing it is for Christ to beare his crosse vntill he were wearie, but that the good Prelate is bound to trauell, vntill he be able to trauell no more?

CHAP. XXI.

How the daughters of Hierusalem went weeping after Christ, and how hee had greater compassion on the teares which they did weepe, than of the tormentes which hee did suffer.

Sequebatur eum multa turba populi, & mulierum quæ plangebant & lamentabantur eum, saith S. *Luke* in the 23. chap. as if he would say; When they did leaue good Iesus to be crucified, to the mount of Caluarie, there went after him a great multitude of men, and a great company of women, and the office

which they did vpon the way was, that the men went tormenting him, and the women went weeping by him. *Hilarius* to this purpose saith; When the sonne of God came into this world, finding none to redeeme, nor any for whom to die, but only men and women: his pleasure was and he commanded, that aswell the women as the men, should be present at the time of his death, because they should be both certaine that none of them was vnredeemed. *Aymon* in his glosse saith; If Christ should haue died among women onely, they would haue said that hee had died for them alone; and if he had died among men onely, they would haue said that hee had died for them alone: and because they should haue no doubt, but that his redēption did extend it self & reach vnto al, his wil was that all should be witnesses of his death.

Miserationes eius super omnia opera eius, saith the royal Prophet *Dauid*, speaking with God: as if he would say, O great God of Israel, it is so naturall a thing in thee, alwaies to vse mercie, and an armie of clemencie is so pleasing vnto thee, that if in all vertues thou doest excell other mens vertues, in the vertue of clemencie thou doest excel and go beyond thine own proper vertues. *Cassiodorus* vpō this place saith, It wanteth not a mysterie that the prophet doth not reckon then workes of mercy which he doth vnto vs, among other workes which are common vnto all creatures: for he saith not, his mercies among his workes, but his mercies are aboue all his works, because that mercy and clemencie in God is nothing els, but as it were a white, vnto which all his workes doe aime at, and a high tower which all doe obey. And hee saith further, Is not Gods mercy aboue all his workes? seeing that if we view and reuiew all the holy scripture, it is found for a trueth, that from the first instant, that God made the heauen and the earth, he neuer did any worke, in which there did not shine his clemencie and mercy. He vsed mercie with *Adam*, that in sinning he killed him not; with *Cain*, with whom he dissembled; with those of the floud, which he waited for; with those of Niniuie, whom he did pardon; with the Aegyptians, vvhich he did aduise; with the good theefe, whom he heard presently. S. *Ierome* his glosse saith; *Super omnia opera eius*, is his mercy and pitie, seeing we be certaine that if in hell only he doth execute the rigour of his iustice, yet in

heauen and in the earth; yea and in the selfe same hell he doth make proofe of his mercy. Who dare affirme with truth, that our Lord doth not vse mercy with those which are damned in hell, seeing their sins were more in nūber than now their torments are?

To come then to our purpose, one of the greatest mysteries which is to be noted in the pasion of the son of God is, that the more he was accused & tormented, yet he neuer forgot his office of being merciful, nor did euer shew himself reuenging, although to be such a one he had many occasions & great reason: for there was neuer done so great iniustice vnto any person in the world, as whē they did put to death the son of God by iustice. O high mystery, O vnknown secret! that the son of God going by the way of Caluary bare-footed, loaden with his crosse, condemned for a naughtie man, and bleeding ouer all his bodie; yet did lift vp his head, turned his face, & began to comfort the womē which went after him weeping, and taking pitie on him, shewing greater compasion for the teares which did run from them, than of the bloud which did flow from himselfe. What meaneth this, O good Iesus, what meaneth this? hast thou cōpasion on the women which go after thee weeping, and hast thou no pitie on thy flesh vvhich goeth bleeding? doest thou not see what difference there is, betwixt wetting with teares the cheekes, and watering as thou doest water with bloud the streetes? hast thou compasion on the women vvhich go to see how they do execute thee, and hast thou not pitie on thy selfe, which doest go to be executed? doest thou comfort the mothers of those which doe crucifie thee, and forget thy mother which goeth with thee to be crucified? S. *Barnard* vpon the pasion of our Lord saith; O who could haue seen that procesion from Hierusalem to Caluarie, should haue seene goe before all the rest, the crier, crying and publishing the iudgement, then the hangman with the nailes, then Christ with his crosse, then the theeues with their garmentes, then the sergeants which watched them, then the women which cried, and in the end, an infinite number of people which looked on. After the sonne of God condemned, went the comfortlesse mother, who euerie where, where she found the tracke of his bloud shed, did not onely swoone vpon it, but did also vvorship it vp-

on

on her knees, and make it cleane vvith her teares. O my ſoule, O my bowels, vvhy doe you not ſtay here a little, why doe you runne ſo faſt by ſo high a myſterie? you muſt alſo now vnderſtand, that all the duſt vvhich the ſergeants and criers did raiſe vvith their excommunicate feet, the ſonne did lay vvith the bloud vvhich he ſhed; and the mother vvith the teares vvhich ſhe did weepe.

Anſelmus in his meditations ſaith; Goe, O my ſoule, go from Hieruſalem, vnto Caluarie, after thy good Ieſus, becauſe that of the ſweat vvhich he ſweateth, & of the bloud which iſſueth from him, and of the tears which the mother doth vvweepe, and of the duſt which with his ſteppes he doth hallow, thou ſhalt make ſo good a medicine, that it may ſuffice to vnſtop and open al thy diſeaſe, and giue thee all the good vvhich thou deſireſt. And hee ſaith further, What doeſt thou deſire, O my heart, what doeſt thou ſeeke for, O my ſoule, which thou maiſt not find in this holy iourny? If thou vvilt the croſſe, there he goeth lifted vp; If thou wilt haue Chriſt, there he goeth bleeding; If thou wilt haue *Cyrenæus*, there he goeth loaden; If thou wilt haue the criers, there they go crying; If thou wilt haue the women, there they go weeping; yea if thou wilt haue the ſorrowfull mother, there ſhe goeth ſwooning. *Deus tu conuerſus viuificabis nos, & plebs tua lætabitur in te*, ſaith *Dauid* Pſal. 74. as if he would ſay, All our perdition ſtandeth in nothing elſe, O thou great God of Iſrael, but in that, that thou doeſt turne thy ſhoulders vnto vs: and our ſaluation conſiſteth in no other thing, but in that, that thou doeſt ſhew vs thy countenance: for all our workes doe little auaile vs, if they be not beheld by thee, and of thy goodneſſe accepted.

The holy ſcripture maketh great reckoning of ſeeing God on the backe or ſhoulders, or to ſee him in the face, as it appeareth in *Iacob*, who ſaid, *Vidi dominum facie ad faciem*; and of *Moſes*, when hee ſpake with our Lord face to face: that is, *Moſes* did ſpeake with God face vnto face, as thoſe are vvoont to ſpeake, betwixt vvhom there is ſome particuler friendſhip. *Origen* in his Periarchon ſaith, As it is a ſigne that vve beare hatred vnto him, vnto vvhom vve ſpeake with our backe toward him, & a token of friendſhip to ſpeake to one with a cheerful countenance, ſo in like

maner then our Lord doth turne his shoulders to vs, when he wil not impart his holy graces vnto vs, and then he doth shew vs his holy face, when he doth communicate vnto vs his loue & grace. *Cassiod.* vpon the Psal. saith, It is not in vaine, that *Dauid* saith, *Deus tu conuersus vivificabis nos*, vvhich is to aske for himselfe, and for his common-wealth, that hee vvould giue him of his high grace: for if the Lord will not giue vs in this vvorld of his grace, he vvill not giue vs in the other, of his glorie. For those daughters of Sion to go after Christ and behind his shoulders, vvas to go in his disgrace, and Christ to turne his face towards them, was to bring them to his grace: insomuch that then vve may truely say, that our Lord doth turne his face towards vs, vvhen he doth place vs in the number of his elect.

Anselmus to this purpose saith, What new thing is this, O redeemer of my soule, vvhat new thing is this? doest thou not so much as lift vp thy eies to *Pilat*, although hee coniure thee, nor doest thou not speake one word to *Herod*, albeit he entreat thee; and yet of thy owne proper vvill, doest thou turne thy face vnto the daughters of Sion, and comfort them vvith thy holy vvord? doest thou more for the tears vvhich vvomen vveep behind thy backe, than at the entreaty vvhich kings and their deputies make in thy presence? It wanteth not a high mysterie, & a deep vnderstanding, that the sonne of God vvould neuer turn his face to the daughters of Sion, vntil with cries & lamentation he heard them vveepe, *quia plorabant & lamentabantur*. Insomuch that they should neuer haue seen Christ his face, if they had not first in tears bathed their own face. O my soule, O my heart, behold how the daughters of Sion, and afflicted Iesus, vvill draw the one to the other, & are at the point to speak one to the other: it is no reaso that thou shouldst not find thy selfe among them, & in the midst of the; for if thou doest look vpō his face, thou shalt see it run down vvith vvith bloud; and if thou doest looke vpon their faces, thou shalt see them flovv in tears: insomuch that at the best hand, thou shalt escape baptized in teares, or shed in bloud. O sorrovvfull step, O high mysterie, at the very houre and moment, in which to the daughters of Hierusalem Christ turned to behold the: vvhere as they beheld his face, & saw it run bloud, & he beheld their faces,

and

and saw them shead teares, they had of him, and he of them, such great compassion, that Christ his passion was doubled, and their compassion encreased.

What toung is able to set it foorth, or what fingers to write it! or what eies to weepe it! to see what was the countenaunce of pitifull Iesus, when he turned to looke vpon them, and they staid to behold him? Of the blood which ran from the thorns, and of the dust which did rise of his feet, and of the swear which came from his body, his face was so changed, & such a hard crust baked on it, that scarce any man could know him, if he had not turned to speake to them. *Remigius* vpon S. *Luke* saith, In the iourne of Caluarie, when Christ did looke vpon those which went before, he had his shoulders towards those which remained behind, and when he turned to speake vnto those which were last, hee turned his shoulders vnto those which went before, in so much that like a stout captaine, he spake vnto all, encouraged all, beheld all, animated all, and also accomplished all which was requisite to all men.

What other thing dooth it signifie, to go sometimes in the companie of men, and turne at another time to talke with women, but that holy Iesus is not careless of the perfect which go before, nor doth forget the imperfect which stay behind? If the sonne of God would alwaies haue carried his eyes, and fixed them on those which went before, and would neuer haue turned to behold and speake vnto those which remained behind, it had bene a signe that he had made no reckoning but of such as did alwaies serue him, and that he esteemed not at all of those, which through weakenesse did sinne and offend him. O what a great comfort it is vnto all sinfull soules, that Christ would turne himselfe to speake with those poore women! because that to go beholding those which were before, & to turne afterward to speake with such as came behind, may giue vs great hope & confidence, that he will not withdraw his eyes from those which doe serue him, neither that he will hide his face from those which do come after and follow him. Follow him then, O my soule, follow him, seeing that those daughters of Hierusalem did nothing but follow and come after holy Iesus, and weepe a few teares behind him

him, the which were shead in so good time, that for no other cause, but because he heard them crie, he resolued to speak with them, and also to turne vnto them. That which Christ did vnto the daughters of Hierusalem, he was not by them requested, nor by the hangmen commaunded, nor by the Iews importuned, but he of himselfe of pure compassion that he had on them, did it: in so much that those tears ought to be very acceptable vnto God, seeing it were they which forced Christ to speake with those poore women.

Cyrillus vpon S. *Iohn* saith: what other thing did our Lord meane to teach vs, in that, that he would but looke vpon those which went before, and those which came behinde, not only looke vpon them, but also speake vnto them, but that we should principally and most of all, visit the weake and imperfect in their tentations, and comfort them most of all, in their tribulations?

Chrisost. vpon the mysterie of the crosse saith, It is much to be noted, that in the iourney of Caluarie the daughters of *Syon* did first beginne to weep before that Christ would turne vnto them, whereof we may gather, that no man shall deserue to tast of the high mysteries of his holy passion, vnlesse it be such a one as shall set himselfe to contemplate on it with a weeping face. The daughters of Hierusalem which went weeping after Christ, did not goe mocking nor laughing, but weeping and sobbing: because there is no better lure nor call to cause Christ to stoop to our bowels, than to see our eyes full of teares; who did euer see God send comfort vnto those which did laugh, as he hath sent to comfort such as did weep?

CHAP. XXII.

Of the great accoumpt which our Lord made of the tears which the daughters of Hierusalem did shead, and how he doth inuite all men to weep and none to laugh.

Mulier quid ploras? These wordes Christ spake vnto *Mary Magdelen*, as if hee would say, Tell me O woman, tell me I pray thee, why dooſt thou weepe ſo faſt, and why dooſt thou ſo much grieue. It is much to be noted, that Chriſt dooth not aske her an account whether ſhe goeth, nor who ſhe is, or whome ſhe doth ſeeke for, but only why ſhe doth weepe, which was to aske her why ſhe did call him, becauſe the ſonne of God is ſo familiar vnto all ſuch as weep, that it ſeemeth vnto him, that for no other cauſe a man putteth himſelfe to weep, but with a loud voice to call for his God

Let no man thinke that we haue ſpoken inconſideratly in ſaieng, that it is for no other cauſe that a man betaketh himſelfe to weepe for his ſinnes, than to call to God with a loud voice: for euen as the heart doth manifeſt his ioy by the tongue, ſo the ſoule doth manifeſt her griefe by the eyes, in ſomuch that how many are the wordes which we ſpeak, ſo many are the teares which we ſhead.

Seneca in his booke of Clemency; More credit ought to be giuen vnto the tears which we weepe, than vnto the words which we ſpeake, becauſe the tongue doth oftentimes lie in that which he ſpeaketh, but the eyes do ſeldome deceaue, in that which they weep. So many are the greifes and anguiſhes which euery moment paſſe by the heart, and torment him, that he hath not only ſmall time to tel them, but there is but little alſo in the toung to rehearſe them, and herevpon it is, that becauſe the ſorowfull heart cannot ſpeake, he doth comfort himſelfe in weeping. *Origen* vpon this place ſaith, When Chriſt ſaith vnto *Mary Magdalen*, woman why dooſt thou weep, he would ſay nothing els vnto her, but O woman why dooſt thou importune me, why dooſt thou call me, becauſe that by ſeeing the only cry, thou dooſt make me come to viſit thee.

The office of weeping is an office much ſet by in the holy ſcripture, and before our Lord very acceptable, for in *Eſay* chap. 3. God giueth licence to the angels to weepe, & that they weepe bitterly,

not the euill which could come vnto them, but that which they saw Christ to suffer. S. *Ierome* vpon *Esay* sayth, He who gaue the angels licence that they might weepe, would not in all likelihood giue licence vnto men that they might laugh, seeing that men haue as great reason to weepe, as angels haue to laugh? what ingratitude can there be in the world like vnto this, that is, to see the angels weepe for that that Christ doth suffer, and that man should not weepe, seeing that for him onely he did suffer? What meaneth this, O my soule, what meaneth this? Doe the angels weepe to see Christ suffer so much, and wilt not thou weepe to see him redeeme thee with his blood? The angels doe weepe the pasion of him who restored their seats, and doe not men weepe the death of them who redeemed their soules? O what a great and high excercise ought to be the excercise of weeping, seeing God made such reckoning of the tears which S. *Peter* did weepe, and of those which *Mary Magdalen* did weepe, and of those that the daughters of Syon did weepe, and of those which the angels did weepe, and doth also at this day of those which we weepe, so far, that of our weeping Christ himselfe commeth to laugh. Our Lord doth not laugh in mocking sort, but doth allow in earnest of our teares, for how much doe displease him the vanities which we thinke, so much doe please him the teares vvhich we vveepe. *Vocauit dominus ad fletum, ad planctũ, ad caluitium, & ad cilicium*, sayd God by the prophet *Esay* in the 22. chap. as if he vvould say, When our Lord wil make his house merrie, and recreate his own person, he doth inuite and call all his friends to apparell themselues in cloth of haire, to vveepe vvith their eies, giue great cries, and also to teare and rent their heart.

The reioicing and feasting vvhich God vseth, is very contrary vnto the mirth and reioicing of the vvorld, seeing that the one doe cloath themselues in cloath of gold, and the other in cloth of haire; the one speake, the other be silent; the one sing, the other vveepe; the one combe their haire, the other teare theirs; in so much that among the friends of God, he dooth most of all reioice in the feast, vvhich from the heart doth most vveepe. Our Lord hath great reason to giue vs sackcloth in stead of cloth of gold, and to giue vs cloth of haire in stead of silke, and to commaund

mand vs to teare and rent our haire, in stead of combing vs, for seeing that hee will giue vs an other reward, than the world doth giue vnto his worldings, it is very iust, that we be better than they be. S. *Basil* vpon these wordes of the *Psal. Iacta cogitatum tuum in domino*, saith, Let vs suffer our selues to be inuited of our Lord, let vs yeeld our selues to his liking, for if it seeme a hard matter to couer our selues in his house with sackcloth, and apparell our flesh with cloth of haire, we may well comfort our selues in that, that all such as goe into his house weeping, doe returne afterward from his presence laughing.

What other thing is it to shaue our heads of superfluous hairs, but to pull out of our hearts superfluous thoughts? what other thing is it, for our Lord to inuite vs, to haue our eies full of teares, but that we should weepe and repent vs of all our offences? what other thing is it for our Lord to invite vs, to couer our flesh with cloth of haire, but that we should make our selues naked, and put from vs all vices? O my soule, O my heart, goe then, goe after the daughters of *Syon*, and I counsell thee, and counsell thee againe, that if thou wilt accompany them, thou shalt also goe weeping with them, for at the very instant and houre that thy eyes shall beginne to weepe, the sonne of God will beginne to turne to thee.

Bonauenture saith, O good Iesus, O redeemer of my soule, what a new agony thou wast in, at that time, that thou wouldst turne thy face to the daughters of *Syon*, for at the very instant that thou wast about to stay, and speake vnto those poore women, the hangman thinking that thou wouldst runne away, hastened thee to goe faster, in so much that, that which charity mooued him to doe, mallice hindered him to performe.

It is a thing to be admired, that in all that iourney to Caluarie, it is not read, that good Iesus should looke vpon any, stay with any, nor speake one word, but with the daughters of Hierusalem, the which most excellent gift and fauour, they did not deserue so much for seruing him in his life, as for following him and weeping in his death.

Bede vpon S. *Luke* saith, Our Lord doth much accoumpt of such as thinke vpon his passion, seeing that the daughters of *Syon* did

did only follow him, he regarded more the teares which they did weepe, than all the demaunds which *Herod* and *Pilat* made vnto him.

Conuerte nos domine ad te, & conuertemur, innoua dies nostros sicut a principio, said the great prophet *Hieremie*, in the prayer of his lamentations: as if he would say, Turne vs O great God of Israell, turne vs towards thee, to the end that we may stand vpright, and not on one side, and renew our dayes which are past, to the end that they may be such as they were in the beginning, that is, when we were created by thee. *Rupert.* saith, When doth our Lord turne vs vnto our first yeres and dayes, but when in stead of our first old innocency, which by sinne we lost, he doth giue vs his grace, with the which we may saue our selues?

It is much to be noted, that the prophet dareth not say, I Lord will turne vnto thee; but aske him and intreat him, that he would turne him vnto him; wherein he doth teach vs, that if we haue power of our selues to goe from the seruice of God, yet we haue none to turne vnto him without him. What would the other Prophet say when he said, *perditio tua ex te Israel, ex me autem saluatio*, but if we did fall on the ground, we could neuer lift our selues vp againe, if God did not giue vs his hand?

S. *August.* in his confessions saith, I am very much fallen from mine estate and degree, sithence that ambition doth raigne in me, enuie disquieteth me, anger ouercometh me, gluttony corrupt me, sloth not goe from me, couetousnes ensue me, and lechery incense me; what will become of me, O good Iesus, what will become of me, if thou doe not turne me to thee, and into thee, seeing the world hath already turned me into him? he hath so changed me into himselfe, and hath so estranged me from my selfe, that I doe scarce know my selfe, and as it were neuer thinke vpon thee.

Seeing that hauing turned thy selfe vnto *Peter* thou diddest pardon him, turned vnto *Marie Magdelen* thou diddest comfort her; and turned vnto the woman which had the flux, thou diddest heale her; and turned vnto the daughters of Sion, thou diddest comfort them; and turned vnto the theefe, thou diddest forgiue him; turne thy selfe vnto me who am a greater

ter theefe than the naughtie theefe, seeing that without confessing me, and amending me of my fault, would helpe my selfe with thy mercie.

Remigius in a sermon sayth, The daughters of Hierusalem would neuer haue turned themselues vnto Christ, if Christ should not first haue touched their hearts, & with his grace haue lightened them; so that in the way as hee vvent to die, hee left not off the office of preaching; hee did not so little good going that iournie preaching, but that hee turned the daughters of Hierusalem that they should weepe, the theefe that he should repent, the Centurion that he should confesse him, the sunne that he should darken himselfe, and many of the common people which through repentance went striking their brests. *Anselmus* in his meditations sayth, When the daughters of Hierusalem went after weeping, and when thou diddest turne vnto them, and they beheld what a one thou wast, how was it possible, O my soule, that thou shouldest not die in so narrow a straight? thou shouldest haue seene the hangmen by him, the theeues at his side, the Gentiles before him, the Iewes behind him, the Centurion not far from him, the guard about him, the gibbet in his eye, his friends far from him, and all his acquaintance viewing him. What other fruit doost thou gather of all this companie, but that euery one of them in a diuers manner dooth torment thee? what doe the hangmen giue thee but torment? the theeues, but dishonour? the Iewes but skoffes? the Gentiles, but shame? thy friends, but anguish? thy acquaintance, but paine? and the gibbet, death? O good Iesus, O the loue of my soule, by the blood which issueth out of thy vaines, I coniure thee, by the teares which the daughters of Hierusalem weepe, I aske thee, that thou tell and declare vnto mee, vvhat is that which thou seest, when thou doost looke on any side? if thou doost looke downe, thou doost see the dirt which they cast at thee; if thou looke vp, thou seest the crosse which thou doost carrie vpon thy shoulders; if thou doost looke vpon thy sides, thou seest the theeues which beare thee companie; if thou looke before thee, thou seest the hangmen which lead thee; if thou looke behind thee, thou seest the Centurions which guard thee; if thou

looke

looke vpon thy selfe, thou dost see thy selfe suffer, if thou looke vpon me, thou seest me alwaies sinne? when thou didst goe into the houses of the Pontifices, thou didst goe only to iudgment, but in this iourney of Caluarie, thou doost goe iudged and condemned; in so much that thou doost not goe now to heare sentence, but to see that they execute sentence in thee.

Ambrose saith the sonne of God doth many things for his enemies, which no man would do for his friends, and from hence it riseth that to pay for man, he is true man. Finally before all men and for all men, and among all men, thou didst carry the tree of the crosse, grating vpon thy shoulders, wearieng thy members, punishing thy selfe, and redeeming me.

CHAP. XXIII.

Why Christ did not call the women which followed him, simply women, but daughters of Hierusalem, and in expounding of this, there are discouered many misteries of scripture.

Filiæ Hierusalem, nolite flere super me, sed super vosmetipsas flete. Luk. 23. Christ spake these wordes to the daughters of *Syon*, when they went after him weeping. As if he would haue said vnto them, Take no care to weepe for me, O you daughters of Hierusalem, but weepe for your selues, & take pity on your own creatures, because you shall see such great persecutions in your persons, and such troubles through your houses, that you shall intreat the mountains to couer you, and the dennes that they would defend you. For Christ to speake with women, and in so publicke a place, and so dangerous a time, and when he went breathing with weariness, and to turn his face vnto them only, and to command them that they should not weepe for the death of his bodie, but the reuengement of his people: those things are all worthy to be noted, and also full of mysteries to vnderstand. S. *Augustine* in a sermon

of

of the Samaritan woman saith, With very few women, and also very sildome times, and in very few words, the son of God did speake or deale among women; and although he was of many vices accused by his enemies, yet he was neuer noted nor defamed with women, because they could not discredit him, without defaming also of them. It ought also be very much noted, with what women our Lord did conuerse, and the wordes ought to be had in remembrance which he spake vnto them, as a thing rare vnto him, and which he did sildome times.

Good Iesus then seeing that the tearme of his life drew to an end, although not the office of his clemencie and mercy, his face turned vnto the daughters of *Syon*, and their eyes fixed vpon him, he began to speake vnto them, and called them daughters, the which word neuer proceedeth but out of his bowels. Christ to beginne his discourse with *Filiæ*, daughters of Hierusalem, is such a high mysterie, that it shall not be amisse, that we pause a little vpon it, because that for the son of God to call any, sonne, or daughter, is so new a thing in his mouth, that they neuer heard it in him, vntill that last houre.

Hilarius to this purpose saith, Albeit that Christs wordes, in what time so euer they were spoken, are hard to be vnderstood, and profitable to follow, yet not withstanding we will say, that by how much the nearer the end of his life they were spoken, by so much the fuller of mysteries they are. *Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri*, saith S. *Iohn* in his Gospell; When the father of eternities had but one only sonne and that a very wel beloued sonne, he gaue it him for a speciall priueledge, when he did send him into the world, that he should call all those children of God with open crie, which should receaue him with good wil. O high priueledge! O happy licence! O great fauor neuer before giuen! by means whereof we are made sonnes of the father, brothers of the sonne, pupils of the holy-ghost, companions of the angels, parishioners of the Church, and heires of his glory.

What hath God more to giue vs, than to make vs his children? if he giue vs licence that we may be his children, will he not giue vs licence also that we may be his heires? and if we be

heires of his glory, what hath he to giue vs for all of this life.

Agmon saith, Great was the power of *Moses*, seeing he did open the sea, great was the power of *Iosua*, see ing he made the Sun to stand still, great was the power of *Hele aeus*, seeing he made the yron to swimme, great was the power of *Dauid*, seeing he did slea the Philistian; but much greater is the power which he gaue vnto vs, in giuing vs licence to call our selues his children: of which name the angels neuer durst call them selues, as we doo esteeme and accoumpt our selues. Since the time that the sonne of God tooke flesh of our flesh, the angels dare not make them selues equall vnto vs, nor compare with vs, for as the Apostle saith, *Omnes sunt administratores, in ministerium missi, propter eos qui hæreditatem capiunt*, In so much that according vnto this saying, euery one of them holdeth him selfe happy to watch, keepe, and serue those which serue Christ. In that that our Lord doth dissemble so may iniuries, and forgiue vs euery foot so many sinnes, it appeareth very plainly, how he dooth esteeme vs for his children, yea and for very tender children; because that before he made himselfe man, we had no sooner done a fault, but he payed vs for it. Immediatly as *Adam* sinned, he banished him; as *Cain* sinned, immediatly he punished him; as they of the flood sinned, he immediatly drowned them; as those of Sodoma sinned, immediatly he burned them; as those of *Abyram* sinned, immediatly he sunke them; and as *Dauid* sinned, he did immediatly reprehend him: in so much that when sinne harboured all night, there punishment stirred betimes in the morning.

Adhuc esca eorum erant in ore ipsorum, & ira Dei descendit super illos, sayd king *Dauid* in his 77. Psal. as if he would say, When the children of Israell did aske of God, that hee would giue them flesh to eat, he gaue them immediatly many quailes to feed vpon, and because they asked rather of gluttony, than of necessitie, the Lord did punish them in such sort, that at the first morsell which they did put into their mouths, they sealt the swoord at their throat. The scripture could not haue set foorth more liuelier their gluttonie, and God his reuenge, seeing that at the same time they were chewing their meat, and God a punishing them,

in

in so much that the men which died, were more than the quailes which they did eat. But after that our Lord did take vs for his adoptiue children, he doth not deale so with vs, for if we commit against him any foule sinne, he doth not presently draw the sword of his wrath, although he make shew to be angrie; in so much that in time past, if he did strike and not threaten, so now he doth threaten and offer but not strike.

Auguſt vpon S. *Ihon* saith, Sithence the time that the sonne of God tooke flesh of our flesh, there hath neuer been seen any such punishment, as that of the flood, nor as that of Sodoma, nor as that of Dathan, nor as that of the captiuitie of Babilon, nor like that of the destruction of Hierusalem, because he doth now rebuke vs like vnto children, but he did scourge them like vnto slaues. It is also to be noted, that the Euangelist doth not say, that our Lord did take all men which he found in the world for his children, but only such which had receaued him, in so much that God doth hold none for his, but him who fighteth vnder the banner of Christ,

Bede vpon S. *Iohn* saith, When S. *Iohn* dooth say, to that those only which receaued him and beleeued in him, *dedit eis potestatem filios Dei fieri*, he excludeth and casteth out of Christian inheritance, all outragious pagans, perfidious Iews, and cursed heretiks; of whom we may truly say, that they are rather desciples of Antechist, than the children of Christ. *Gregorie* in his pastorall saith, For no other reason, but because he gaue vs power to be the children of God, the angels do reuerence vs, the deuils do feare vs, the saints do loue vs, we make our benefit of the sacraments, we call our selues the children of God, we enioy such high priuiledges, and hope to be saued by them.

It is also to be weighed, that Christ doth binde vs, that we receiue him, and doth not tell vs where we should receiue him, to weet, in the way with *Cyrenens*: or in house with *Zaccheus*, or in the garden with *Marie Magdalen*, or in the ship with S. *Peter*, or on the crosse with the theefe; because that it is better not to receiue a guest, than whē he is come, to lodge him badly. What shal we answer in this case, but that where he will, & how he will, and whē our Lord wil come to our souls, we should opē the gates to him?

our Lord doth enter in by the eyes, when we adore him glorified in his fathers kingdome; he doth enter in at the eares, when we doe heare ſermons; he doth enter in at the hands, when we doe giue almes; he doth enter in by the tongue, when we doe praiſe him; and he doth likewiſe enter in at the heart, when we doe loue him. What wilt thou that I ſay more vnto thee, but that at the gate that he ſhall come ſooneſt to call, that thou go preſently to anſwer. O bleſſed and happie ſoule, at whoſe gates Chriſt doth cal! O ſorowful & vnhappy at whoſe he doth neuer knock! becauſe that to viſit vs, or not to viſit vs, it toucheth vs as neere, as to call vs ſlaues, or hold vs for his children, or to be his heires, or leaue vs diſinherited; becauſe it is the propertie of the ſonne of God that when he doth enter into our ſoules, he bringeth all that he hath with him, and at the inſtant that he goeth from them, he carrieth all away with him.

O my ſoule, O my heart, I pray thee, and alſo coniure thee, that good Ieſus ſtriking the hammer, thou open preſently the gate; which you doe and fulfill, when all that which he doth inſpire into your heart, you doe preſently put in worke.

When dooſt thou O my good Ieſus, beat at the hammer of my ſoule, but when thou inſpireſt me and perſuadeſt me to amend my life? when doe I, O my ſweete Ieſus, open vnto thee the gate, but when from my heart I weepe for my ſinne? when haue I, O good Ieſus, the gate ſhut againſt thee, but when my ſoule in naughtines is obſtinat?

Barnard in his booke of conſideration ſaith, O how many times my good Ieſus thou dooſt ſpeake vnto me, and I doe not anſwer thee; thou dooſt call me and I open not; thou dooſt knock and I feele it not; thou dooſt counſell me, and I beleeue thee not; thou dooſt correct me, and I amend not; and alſo thou doſt pardon me, and I thanke thee not. *Auguſtine* vpon S. *Iohn* ſayth, It is to be weighed that S. *Iohn* doth not ſay in his text, That Chriſt made thoſe his children which did ſeeke him, but thoſe which did receaue him, becauſe our holy Lord is ſuch a friend vnto thoſe whome hee dooth loue, and ſo enamoured of ſuch as loue him, that there is no need that they ſhould ſeeke him, but onely that they ſhould keepe him in their hearts.

Saule

Saule Saule cur me persequeris? when the sonne of God spake these wordes vnto *Paule* in the way to Damascus, did not good Iesus goe after *Paul* running, and *Paul* goe from Christ fleeing? did not *Paul* goe fleeing from the fayth of Christ, seeing he went to apprehend such as did confesse Christ? did not Christ goe after S. *Paul* seeing he stroke him off his horse, spake to him on the way, and placed him in the top of the Apostleship? O hidden prouidence, O deuine mercy of the son of God! in that, that at the very instant, when Christ did knock at his gate, saying *Saul* why doost thou persecute me, *Saul* did answere Christ, Lord what shall I doe? God did not longe stand calling at the gate of S. *Paul*, but at the first knock, which was at the first word, he opened vnto Christ; and of on Hebrew, became a Christian, and of *Saul*, *Paul*, of a persecuter, a preacher, and of an open enemie, a tender and louing sonne.

Chrsost. vpon the prayse of *Paul* saith, S. *Paul* was a child, and a very welbeloued, child, seeing our Lord gaue vnto him alone more trauels, than vnto all the rest of his colledge, because it is a very ancient custome in the house of God, for him to be the most familiar, who is most of all scourged and whipped at Gods hand.

Cyril vpon S. *Ihon* saith, O good Iesus, O redeemer of my soule, thy beloued S. *Ihon* giueth thee great honour, and giueth me great hope, in saying that to all those which receaued him, he gaue them power to be the sonnes of God, in so much that thou hast the charge to seeke, if I will suffer my selfe to be found, and to goe after me, if I will stay for thee, and take me for thy child, if I will giue my consent thereto, and also lodge in my bowels if I will receaue thee into them. If I should not commit any offences against thee, what would I, that thou wouldst not? what wouldst thou denie me, that I should ask of thee, if I would be to thee such a sonne, as thou art to me a father?

Vpon these words of the Prophet, *veni domine, noli tardare*, *Anselmus* saith, come O good Iesus, O the loue of my soule, for now I will none of my feet, but to seeke thee; I will none of my hands, but to serue thee; I will none of my knees, but to worship thee, I will none of my tongue, but to praise thee; yea I will

none of my heart, but to loue thee, for ſeeing thou knoweſt not how to giue thy ſelfe vnleſſe thou giue thy ſelfe wholy, it is great reaſon alſo that I ſhould giue my ſelfe entirely and wholy vnto thee. Seeing that thou wholy and entirely dooſt keepe thy ſelfe to me, vnto whom ſhould I better keepe my ſelfe than vnto thee? Thy loue is ſo great towards all, and thou dooſt comunicate ſo familiarly, with thoſe which are thine, and thou dooſt loue and reioice as priuatly with ſuch as do ſerue thee, as though thou hadſt no other but them to loue, in ſo much that thou dooſt loue all the world in generall, and dooſt reioyce with all ſuch as are thine in particular. Take heede then, O my ſoule, take heede that thou doe not looſe the priuiledge which thou haſt to be the ſonne of Chriſt, of which priuiledge thou art ſo many times ſhaued from, as thou dooſt commit any ſinne againſt him; for if it be true that the ſonne of God doth diſſemble with his children for ſome wantonnes committed in youth, yet he will ſuffer no ſinnes which are ruſtie with age.

We haue beſtowed ſome time in expounding this ſaieng, *Dedit eos poteſtatem filios Dei fieri*, becauſe we ſhould highly eſteeme of it, that Chriſt doth giue vs licence to call our ſelues his children, becauſe it is the higheſt title whereof we may vaunt, and it is the name which in heauen we ſhall haue. *Hilarius* ſaith, O how much we are bound vnto the ſonne of God, in that, that at the ſame time with him, we ſhould call our ſelues likewiſe, ſonnes of God; in ſo much, that he doth make vs equall with him, in calling vs as they called him, although we merit not as he did merit, for all merits are his. *Vocabitur tibi nomen, quod os domini nominauit*, ſaid God by *Eſay* Chap. 62. as if he would ſay; When thou, O my ſonne, ſhalt take humane fleſh vpon thee, they will change the name which before thou hadſt, and they will giue thee another name which thou knoweſt not, the which name ſhall be ſo wonderfull, and ſo new, that it ſhall be named only by the mouth of God. *Rupertus* his gloſſe ſaith, This name of the ſonne of God, although aboue in heauen it was an old name, yet here on earth it was a new name, for vntill the comming of Chriſt none in the world called him ſelfe the ſonne of God, and if he did ſo call him ſelfe, he might well doe it, ſeeing the Apoſtle

ſaith,

ſaith, that he thought it no rapine to be equall vnto God. *Gregorie* vpon S. *Iohn* ſaith, As here vpon earth we doe call Chriſt the naturall ſonne of God, ſo he in heauen doth call vs the adoptiue ſonnes of God, in ſo much that he doth honour vs there, as we doe honour him here, and he doth call vs there, as we doe call him here

Remigius in an homilie ſayth, For my part I beleeue, that the names which we had giuen vs here at the font, they will change vs aboue in bliſſe, I ſhall not be called *Remigius*, which is my humane name, but I ſhall be called the ſonne of God, which is a diuine name, in ſo much that in the general reſurrection, at the ſame time our bodies ſhall be glorified, and theſe our mortall names changed. *Eſay* doth very well ſay of Chriſt, *Vocabitur nomen tuum nouum*. Seeing the name which they gaue him was ſo new, that no man was ſo called vntill he came into the world: for if by this name Ieſus, *Ioſhua* was called, and with this name Chriſt, *Dauid* did entitle himſelfe; yet for one onely man to call himſelfe together Ieſus Chriſt, as no man could deſerue this name, ſo none but he durſt ſo call himſelfe. O great goodneſſe! O high liberalitie of thee my good Ieſus! what prince is there ſo liberall this day in the world, that if he doe diuide his kingdome with his ſonne or any other, yet doth not reſerue vnto himſelfe alone the title of the king? what prince doth there liue this day in the world, ſo prodigall or waſtfull, who if he make largis of all his wealth, yet dooth not keepe vnto himſelfe his honour? only our holy Lord was hee who had greater reſpect vnto that, that he did loue vs, than vnto that which he did giue vs, by reaſon whereof he did giue vs his honour, ſeeing he did ſuffer vs to be called his brothers, and doth giue vs his wealth and riches, ſeeing we are heires vnto him. O my ſoule, O my heart, eſteeme it not a little to call your ſelfe as Chriſt is called, and to inherit as you ſhall doe, the goods and riches of Chriſt; ſeeing that within that inheritance falleth alſo his holy perſon, and in happening vnto you ſuch high riches in that diuiſion, be ſure and certaine, that men ſhall woſhip your ſteps, and the angels waite betimes in the morning at your gates.

CHAP.

CHAP. XXII.

Why Chriſt would not anſwer Herod, being vrged of him, and why he did ſpeake to the daughters of Hieruſalem, not being entreated by them, and of many other things notably handled in this chapter.

Nolite flere ſuper me, ſed ſuper vos, Luke 23. All that which wee haue ſpoken in the laſt chapter, hath bene to make vs woonder and maruell, that the ſonne of God would call the women which went weeping after him, daughters; ſeeing that at that inſtãt he could in no wiſe comfort them ſo much as by calling them daughters, & vttering ſuch high words vnto them. All thoſe women which went there, were ſiſters or kinſwomen of the high prieſts and Phariſeis, which lead Chriſt to be crucified, and had bene at his condemnation: ſo that this being ſo, good Ieſus had greater reaſon to turne his ſhoulders vnto them, than to ſettle himſelfe to ſpeake vnto them. From the woman whoſe huſband dooth take my life from me, and rob me of my honour, how is it poſsible that I ſhould not take away my ſpeech? *Bede* vpon *Luke* ſayth, Thoſe women being as they were naturall borne children of the murdering and excommunicat citie, where Chriſt was condemned to die, and caſt out with diſcredit and reproch, and carried away with rigour of iuſtice, hee ſhould haue made no reckoning of their teares, ſeeing that their parents had made no eſtimation of his good doctrine. O great mercie, O goodneſſe neuer before heard of! conſidering that the ſonne of God, not regarding that thoſe women were of the trayterous and excommunicat citie, yet on the way would ſtay for them, and would turne vnto them, and talke with them, and aboue all, call them daughters of Hieruſalem, in ſuch ſort, that our good Lord made greater reckoning of the teares of ſtrangers, than he did of his owne iniuries.

The ſonne of God had done ſome cures, and giuen many good

leſſons

leſſons vnto the children and husbands of thoſe women, and becauſe in that great tribulation of his, they could not pay him vnleſſe it were in weeping, the holy Ghoſt his pleaſure was, that thoſe teares ſhould be written, as teares of gratefull and thanfull women. S. *Barnard* vpon the paſsion ſaith, Thou ſhouldeſt much eſteeme, O good Ieſus, thou ſhouldeſt much eſteeme thoſe which are pitifull, and with their brothers are mercifull, ſeeing thou didſt will and command thy chroniclers, that the teares which the women did weep of compaſsion, ſhould be added and put to the bloud of thy paſsion. *Scio opera tua, & laborem tuum, & patientiam tuam: ſed habeo aduerſum te pauca, quia charitatem tuam primam reliquiſti*, ſaid S. *Iohn* Apocalip. 2. to the biſhop of Epheſus; as if he would ſay, I do not forget the good works which thou doeſt; neither do I omit to behold thy patience: but yet withall, this I doe tell thee, and alſo reprehend thee, becauſe thou waſt woont to be liberall, and art now become couetous; thou waſt woont to be deuout, and art now become ſlacke; thou waſt wont to be abſtinent, and art now a glutton: inſomuch that thou art an other from him which thou waſt woont to be, and waſt woont to be another from him, which now thou art. This is a very high and a cunning kinde of reprehending; for firſt he doth commend the biſhop of Epheſus of vertue in his workes, of wiſedome in his office, of patience in the afflictions which he ſuffereth; & this being done, he beginneth to rebuke him of the faults which he hath fallen into, and of the negligences which hee hath committed.

Bede vpon the Apocalyps ſaith, In the rehrehenſion which our Lord vſed to the biſhop of Epheſus, thou ſhalt ſee mercie compiled with iuſtice, and iuſtice with mercy, ſeeing he did firſt allow and like of that which he had well done, and doth correct him after of that which he had ill done. Who doth know, as well as our Lord knoweth, to extoll that which we doe for him, or with ſo great charitie correct vs of that which we erre againſt him?

Who could haue knowne as our Lord did know, how to moderate the wordes of correction with the biſhop, to the end hee ſhould be as he was verie well corrected, and yet not at all greeued. S. *Barnard* writing vnto an Abbot ſaith; Doe not thinke father

ther *Lucas* that he hath learned litle in the order, who hath learned to rebuke his brother with charitie: for I tell thee, if thou know it not, that the prelate hath need of as great grace to reprehend his subiects, as the subiect hath to benefite himselfe by the correction.

In that long and profound discourse which the sonne of God had with the Samaritan woman neere vnto the well of Sicar, when Christ said that the man which she had in her house, was not her husband but hir friend, she making answer vnto him that it was true; Christ replied vnto her, Thou hast said well: as if he should say, Because it doth appertaine vnto me, who am the searcher out of hearts to like and allow of that which is good, and to pourtrait that which is euill, I tel thee, O woman, that seeing thou hast had patience to be called an euill liuer, I doe like and praise thee to be a true womā, & that there is no lie in thy mouth. After the same maner as God entreated the bishop of Ephesus, and in that order that Christ vsed the Samaritan by the well, all prelates ought to take example how they ought to correct such as are vnder them, that is, it is not iust, but verie iniust, that for one fault which they fall into, they thrust into a corner all the vertues which are in them. S. *August.* in a sermon which he maketh vnto certain heremites saith, The prelat can erre in nothing more than in not fauouring vertues, or in dissembling vices, but of these two extreames, the lesser hurt is, to dissemble some negligences, in merit of some vertues past, than to conceale & keep obscure many vertues, for some negligences present. For ten iust men onely which were in Sodom, God would pardon all that land: & in the merits of *Dauid* he did pardon many kings of Iudea. Wherof we may infer, that if the prelate shal see, that on one side the offender hath been good; and on the other side should be then nought, he ought alwaies to haue a greater respect vnto the goodnes, which vntil thē he had, than vnto the fault which he had presently faln into. *Cassianus* saith, Euen as the skilfull surgion doth cure the mēber which hath the fistula in it, without doing any preiudice vnto the other members: so the good prelat ought to cure & correct in him who is vnder him, that that he shall find in him to be naught, & neuer spil & deface that which is good in him. S. *Barnard* in his

booke

book of conſideratiō ſaith, Euen as he who meeteth with a rotten apple, leaueth not to eat that which is ſound, becauſe ſome part is rotten; ſo the good prelat ought not to caſt away his charge, although he hath offended in ſome ſin, becauſe that of that correction, out of which a man eſcapeth greeued and aſhamed, very late or neuer we ſee him amended.

To come then vnto our caſe, we know wel that on one ſide, the daughters of Hieruſalem did go after Chriſt weeping; & on the other ſide their husbands & kinſmen wēt perſecuting him: but becauſe our good Lord, was now made an endles depth of mercy, & a hard ſea of clemency, he would in that place, thank the women for the tears which they do weep, & pardō afterward on the croſſe their husbāds, the iniuries which they did him. What doeſt thou ask of good Ieſus, what doeſt thou now ask of good Ieſus, ſeeing that at one of the clocke he accepted the womens teares, and at three in the afternoone he pardoned their husbands iniuries? he who did pay ſo wel for the tears which they weep for him; will he omit to reward, thinke you, the ſeruices which they do him? Our good Lord might haue enlarged a longer time that diſcourſe, and acknowledged thoſe teares after that he ſhould haue riſen again, but bleſſed Ieſus would not do it, nor yet defer it vntill Caluary, becauſe he is ſuch a friend, and ſo deſirous to pay preſently, that which is done for him, that it would haue been a greater puniſhmēt to him, not to haue left thoſe tears preſently vnpaid, than that which the croſſe & thorns did giue him. *Barnard* vpon the paſſiō, ſaith; The roape which our Lord ware on his throat, did gall his neck; the croſſe which he bare on his ſhoulder, greeued his bones, but the tears which thoſe women did vveep, did pierce his heart; and from hence it riſeth, that like a debt vvhich lay heauy loaden vpon his bovvels, he vvould preſently in the place diſcharge it. And the ſame doctor ſaith further, When I ſettle my ſelfe to thinke, O good Ieſus, that in the diſcourſe of thy paſſion, thou didſt ſtay to embrace *Iudas*, to heale *Malchus*, to looke vpon Saint *Peter*, to ſpeake vnto the daughters of Hieruſalem, and to impart thy croſſe vvith *Cyrenæus*, and commend thy mother to thy Diſciple, and to promiſe the theefe Paradiſe: theſe thinges are ſuch high myſteries vnto me, that if my tongue

be

be able to rehearse them, my iudgement is not able to vnderstand them.

It is to be noted also in this place, that Christ would not answer *Herod* one word, vnto all the demands he asked him; and on the other part, he did speake with the daughters of Sion, not being requested by them: wherof we may inferre, that we ought to make greater accompt of the teares which the good doe weepe, than of the words which naughtie men do speake. That vvhich *Herod* did aske him, he did aske of curiositie, but the teares which those women did shed, they wept of pure pitie; and because that in the presence of our Lord a pitifull man is much better, than a curious tyrant, our Lord did approoue the teares which those women did weepe; and made himselfe deafe to the words which the tyrannt did speake. O my soule, O my heart, if thou hast any businesse to negotiat with our Lord; and if thou wilt aske any curtesie vnto thy selfe, doe not care to go to the palace of *Herod*, to speake with him, but go thou with the daughters of Hierusalem to weepe for him; because in the house of God, and with God, it is better to negotiate with force of teares, than might of wordes. With the tyrant *Herod*, those negotiat, which pronounce long orations; and with the daughters of Sion such as shed manie teares: and what difference there is to present God with teares, or to present him with wordes, Let it be seen in *Herod* whom hee would not answere, and in the daughters of Sion, with whom he staid to speake.

S. *Ambrose* vpon S. *Luke*, saith; No man ought to maruell, that our Lord maketh greater accompt of the teares which we weep for him, than of the vvords we vse to him; because that the words are formed by the tongue, but the teares proceed from the heart. O good Iesus, O the Lord of my soule, how is it possible that my tongue should hereafter dare to speake one word in thy presence, or my eies cease to weepe for thee, seeing that the wordes of *Herod* reached no farther, than vnto thy eares, and the teares of the daughters of Sion piereed thy bowels? Weep thou, O my soule, weepe thou, O my heart, because the language of heauen is other from that which is spoken in the world, because men here vnderstand not, but by wordes; and there they answere not, but

vnto

vnto teares: insomuch that so many words we speake with God, as we do weep tears for him. *Amice, ad quid venisti? osculo enim tradis filium hominis.* These are the words which Christ did speak in the garden of Gethsemanie to his disciple *Iudas*, as if he would say; What meaneth this, O my friend *Iudas*; what meaneth this? at the verie houre that I am praying and beseeching my father for thy faultes, doest thou come to apprehend me with men of armes? O what a bad friend and an vngratefull disciple thou hast been vnto me! seeing that when I am weeping for thy sins, thou doest deliuer me vnto my enemies. Let vs then be friendes, and let vs embrace ech other, and turne thou vnto me, for I will presently turn vnto thee, because thou doest well know, O *Iudas*, that although thou hast sold me, I haue not for all that put thee from me.

Amice ad quid venisti? I call thee friend, although I know that thou hast sold me: for although the friendship be broken on thy side; know that on mine, it is whole and entire: and because thou mayst beleeue this to be true, say with king *Dauid*, *Ego peccaui*, and thou shalt heare presently out of my mouth, *Ego te absoluo*. *Origen* vpon S. *Mathew* saith, This word friend, and this word sonne, the sonne of God vsed in the discourse of his passion; the one with *Iudas*, when hee said, friend, wherefore doest thou come? and the other with the daughters of Sion, when hee said, daughters: insomuch that he called him friend, which did go to sell him, and called daughters, the wiues of those which went to crucifie him. What greater benignitie could there be this day in the world, as when hauing said to his faithfull disciples, *Vos amici mei estis*, He would also say to the traiterous disciple, My friend, to what end didst thou come? if those which doe sell thee, O good Lord, thou doest call friendes, and those which doe serue thee, thou doest call also friendes; what difference doest thou make betwixt the one and the other? what more heartier speach can be vsed to one, than to call him friend; and vvhat more tenderer, than to call one sonne?

Cicero in his booke of friendship saith, Mans tongue can in nothing more make manifest the loue which is hidden in the heart, than to call him whom hee loueth, friend, or sonne, because this

word

word friend doth proceed of great affection, and this word sonne doth make tender the heart. Christ then doth call *Iudas* the traitor friend, to reduce him vnto his friendship, and because hee should not despaire of his mercie: for without comparison blessed Iesus did feel greater griefe, to see the diuels which carried away *Iudas* his soule, than to see the hangman which took away his life.

Christ called the women of Hierusalē daughters to be thankfull for that, that they did weepe for him, and to conuert the hangmen which went by them, because our mercifull Lord doth aswell seeke all occasions to conuert them, as they did seeke torments speedily to kill him. O good Iesus, O the loue of my soule, if thou doest call *Iudas* thy friend, hauing sold thee for 30 pence; why doest thou not call me so too, who haue offended thee with thousands of sinnes? sinner for sinner, traitor for traitor, wicked for wicked; why doest thou not take me for thy friend, as thou didst take *Iudas* the wicked? Leaue *Iudas* then, and say vnto me, friend, Leaue the women and say vnto me, sonne; for if thou do goe to seeke traitours, behold *Iudas* did sell thee but once, and I haue sold thee a thousand times; and if the daughters of Hierusalem be sinners, I am much more than they; insomuch that this name of friend, and also the name of sonne, doth belong rather vnto me than vnto any other; not because I haue best serued thee, but because I haue most offended thee.

CHAP. XXV.

Why our Lord did weepe for the death of Lazarus, *and weepe for the destruction of Hierusalem, and would not that the daughters of Hierusalem should weepe for him, and how all weeping doth not suffice, but we must know well how to weepe.*

VIdens ciuitatem, fleuit super illam, dicens, si cognouisses &c. ru, &c, saith S. *Luke* in the 20 chap. as if he would say; As the son of God came on the way, and discouered from the declining of a high hill, the great Citie of Hierusalem,

rusalem, and see the great calamities which were to fall vpon her, he began to weepe earnestly and say; O sorrowfull Hierusalem, that thou art, O vnfortunat holy citie, seeing that before many yeares shall passe, thine enemies shall besiege thee; beat downe thy walles, make thy neighbours captiues, spoile all thy people; and becausse there shall no memorie of thee remain, they will not leaue in thee one stone vpon another. When newes came vnto Christ of the death of *Lazarus*, seeing, as hee did see his sisters weepe for him, our Lord did also betake himselfe to weep with them, and all men which were there present said, that hee ought to haue loued *Lazarus* very well, seeing that he tooke such great griefe for him. *Seneca* to this purpose saith. What is the thing which we best loue, but that which we most couet, and that which we most of all weepe for.

Cicero in his booke of friendship saith; Of all that which we loue in our bowels, and of all that which we hate with our hearts, there are no more faithfull witnesses in the world, than the teares of our eies: for they weepe presently when they see a friend die, and doe the like, when they cannot reuenge on an enemie: insomuch that the office of teares is to manifest our griefe, and cry abroad our loue. It is to be noted, that the sonne of God hauing come from Bethania on foot, sweating & hungrie, and with great danger, becausse they did alwaies carrie an eie ouer him, yet they did not in any of al these things know the loue which he bare vnto *Lazarus*, but by the tears which he did weep for him. Who doth doubt, but al which is loued of the hart, is also wept for of the hart?

To come then vnto our purpose, being verie true, as S. *Augustin.* doth also testifie, that all Christ his workes be examples for vs; it seemeth that it should be reason that wee weepe also for our friends, seeing that he did weepe for his; becausse that one of our friends is more worth thā al his together. Who is our true friend, but only Iesus Christ crucified? should not the teares which we shuld bestow in weeping for so good a friend, be better emploied, than those, which did weep for his friend *Lazarus*? In that speach of thine, *Iam non dicam vos seruos*, Thou didst deliuer vs from being bondmen; and in that, *Vos amici mei estis*, Thou didst take vs for thy friendes, and in that, *ascendo ad patrem vestrum*, thou

thou didst chuse vs for thy brothers, and in that, *Ad Deum meum, & deum vestrum*, Thou didst make vs thy companions, and of all thy vvealth sole inheritours: If this then be true, as true it is; who will hinder me to say, that thou art more my friend, than I am thine? Why then, O good Iesus, why doest thou now say, Doe not weepe quer me; seeing it seemeth by these wordes that thou doest forbid vs to weepe for thee, or shew any griefe at all for thy death? If it be true, *quod amicorum omnia fiant communia*, What is the reason, that thou doest take all the teares from vs, and giue no part vnto any?

S. *Auguſt.* vpon S. *Iohn* saith; It is a mysterie neuer before heard of, to see the sonne of God weepe, vvhen he vvould raise vp *Lazarus*, and on the other side would not suffer them to weep for him, when they carried him to be crucified: insomuch that according vnto this, we shall haue greater compassion of the child which is borne, than of the old man vvhich dieth; because the old mans troubles do end, vvhen he dieth, and the childs griefes and cares do begin when he is borne. *Origen* vpon saint *Luke* saith, To see holy Iesus weepe for his friend *Lazarus*, I maruell not, but to see him weep for the stones and walles of Hierusalem, maketh me to vvonder: for according vnto that which that vvicked citie deserued for her enormious vices, it vvas a small punishment to beat downe her walles. *Chrysostome* saith, For the son of God to set himselfe to vveepe for the vvalles of the traiterous citie, and not consent that the daughters of Sion should vveepe for his holy passion, is so high, and so obscure a mysterie vnto me, that I leaue it vvith many other things vnto Gods diuine iudgement. What iudgment is able to conceiue, why holy Iesus should haue greater compassion of the vvalles, vvhich the Romanes should throvv dovvne to the ground, than of his sacred members, which the Iews drave through the streets?

S. *Barnard* vpon these vvords, *Plorans plorauit in nocte*, saith; O good Iesus, O redeemer of my soule, doest thou make such small accompt of the losse of thy life, and of the shedding of thy holy bloud, that thou doest not cõsent, that they should vveep to see that thou doest not keepe one drop of thy bloud by another? and doest thou vveepe that there doth not remaine in Hierusa-

lem

lem one stone vpon an other? And he saith further, Doe not say vnto vs, O good Iesus, doe not say vnto vs, Do you not weep ouer me; for if thou do forbid vs to weep and sigh for thee, know well that we will beseech of thee, and make petition vnto God in thy presence, for if thou do set much by the stones of those pinacles, we do much more set by the bloud of thy pretious bowels. Why should not I esteeme much more of the bloud which doth run from thy vaines, than of the stones of Ierusalem which thou dost weep for, seeing that within those excommunicated walles thou wast sold, & by the drops of thy bloud I was redeemed? We will say vnto thee, do not weepe, and not thou vnto vs, *Nolite flere*: for seeing that in thy holy body, there doth not remain one bone with an other, nor sinew with sinew, nor one haire with an other, nor of thy bloud, one drop with an other, it is greater reason that in Ierusalem, there should not remaine one stone vpon another, because that the citty, where there was such treason committed against our Lord, doth well deserue to be sunck with Sodom and Gomorra. *Concluſit Dominus vias meas lapidibus quadratis*, said the great Prophet Ieremie in his Lamentations, as if he would say, Going one day to the holy temple, I found that all his paths and waies were walled vp with great square stone, in so much that I was forced to turne back because I could go no farther. *Agmon* saith, What is the Temple vnto which we goe, but the glory which we do looke for? What is the way by which we do go, but the glory which we do look for? What is the way by which we do go, but the life which we do lead? What are the lime and stones which do shut this way against vs, but our affections and sins which suffer vs not to goe to heauen? Euen as the stone is of it own nature hard, heauie, and cold, so the traytor sinne, is cold in charity which it wanteth; & is hard with the obstinacy which it hath within, and is heauy seeing it doth cast vs into hell, in so much that how many sins we commit, so many stones wee load our selues withall. It is to be waied, that *Ieremie* did not find the way shut vp with all kind of stones, but with great square stones, which kind of shutting vp is strong to vndoe, and very hard to break. That which *Ieremie* did lament, was, that euen as the stones which are round, may easily be rouled and put away with,

the foot, and those which are great and square, cannot be remooued vvith the hands: so there are in the vvorld, some kind of sins and sinners, vvhich vvith one vvord of correction are amended, and there are others, vvhich vvith force of stripes giue not ouer their sins. *Ierom* vpon *Ieremy* saith: O hovv greatly it is expedient for vs, that the stones of our faults be made round, that they may be rouled away, and not that they be square and not to be recouered; because that farre more easily a square stone may be moued out of his place, than one may recouer a sinfull soule out of sinne. Is not the soule, which is obstinate in sinne, a hard and a square stone, seeing we see that the dropping of a gutter doth cut and pearce the stone, and in a hardned heart, a holy inspiration doth worke nothing at all. With square stones he hath the way shut vp, who neither for entreatie nor threatning will goe out of sin, and that which is worst of all is, that when he should rid and vncomber the way which goeth to heauē, he findeth it euery day shut more and more, by heaping sin vpon sinne. *Iudas* the traitor and S. *Peter* the vngratfull, did both dam vp the way of heauen, but S. *Peter* with round stones, seeing he did repent, & *Iudas* with square stones, seeing he did dispaire. Cursed *Cain* did make vp the way of heauen with square stones, when he said *Maior est iniquitas mea quam vt veniam meream*. And *Dauid* with round light stones, when he said, *Miserere mei deus*. And therupon it riseth, that *Dauid* hath continued a pattern of such as turne vnto God, and *Cain* a captiue of such as dispaire of Gods mercy. The Iewes had their hearts walled and mured vp with great square stones, when they said, *Vah qui destruis templum Dei*, and the good theefe with light round stones when he said, *Domine memento mei*; & the fruit which they gathered of this was, that the good theefe went straight to paradise; and they were condemned into hell. O good Iesus, the loue of my soule, why doest thou weepe and bewaile the stones which in Ierusalem are fallen on the ground, and makest no reckoning of the great square faults which lie in my soule? S. *Barnard* in a sermon saith, Leaue off O good Iesus, leaue off to bewaile the Hebrue walles, and weep, seeing thou wilt weep, my obdurate sinnes: for if thou diddest come into the world, it

was not to dye for ſtones, but to redeeme ſoules; why doſt thou weepe for Ieruſalem, which is not yet beſieged of the enemies, and why dooſt thou weepe for her, as if ſhee were downe, ſeeing all her walles be ſound and entire? weepe for me who am beſieged of tempters, and make lamentation ouer me which am fallen into temptations; for if Ieruſalem doe compare her walls with my ſinnes, and if her old ſtones ſtriue with my ruſtie faults, thou wilt rather feele my loſſe, than her fall: for without compariſon the bloud which thou dooſt ſhed for me, is more worthy than the teares which thou dooſt weepe for her. O who doth deſerue to heare that voice, *Non remanebit in te lapis ſuper lapidum*, becauſe that for Chriſt to ſay, that there ſhall not remain in Ieruſalem one ſtone vpon another, is to tell me and aſſure me, that there ſhall not remain in my ſoule one fault with another. When ſhall we ſay with truth, that there is no part of the wall ſtanding, but when there doth not remain in the heart any ſinne hidden? when are the ſtones of Ieruſalem all beaten down, but when the faults of my ſoule are all amended? When doth our Lord weepe vpon the walls of my offences, but when with his grace he doth make them tender and ſoft, Following our firſt Prophet, it wanteth not a great miſtery that Chriſt doth ſay on one ſide to the daughters of Sion, Do not weepe vpon me, and then ſaid, *Sed flete ſuper vos*: and to ſay they are contrary one to the other, were blaſphemy, but in theſe two ſpeeches his meaning was to let vs vnderſtand, that it ſufficeth not that wee weepe, but we muſt marke what we do weepe for, becauſe the merit or demerit of our Lords death, doth not ſo much conſiſt in ſhedding of many teares, as in the well or ill beſtowing of them. Children do weepe enough when they be whipped, and theeues doe weepe when they are hanged, but the teares of ſuch are not acceptable vnto God, nor gratefull vnto men, becauſe ſuch do not weepe for the contrition which they haue of their ſinnes, but for the griefe which they feele in their torments. Teares enough did he ſhed, and ſighes enough did king *Antiochus* giue, when he fell ſicke in the mountaines of Perſia, but he was not heard of God, nor pardoned of his

sinnes, because that all the lamentations which he made in those mountaines, were not so much for the griefe and sorrow which he had of his offences, as for the wormes which went gnawing his intrails. As small account did God make of the teares which *Acha* did weepe, who was daughter of *Caleph*; because if she did weep and sigh, it was not because shee did know her selfe to bee a sinner, but because her father did not giue her the feeding pasture which was watred. Of these and the like teares what reckoning wouldst thou that God should make? *Vidi & ecce mulieres sedentes, & flentes Adonidem*, saith the Prophet *Ezechiel*, cap. 8. as if he would say, Among al the naughtines which our Lord did shew me in Ierusalem, I saw certaine women in the temple, and thinking that all they, were weeping for the sinnes which they had committed against God, I found that they wept for nothing but for faire *Adonis*, which was dead. All the old poets did affirme that the god of loue, was no other but faire *Adonis*, before whom louers did laugh, when their loues had good successe, and also they wept before him, when their sweet loue did turne into bitter dolour and griefe.

It is much to be noted, that among all the abhominations, which Ezechiel laieth down, he setteth it down for the greatest, that the women durst weepe for him who was their god of loue: thereby to teach vs, that our Lord is much more offended, when we are sory that we cannot sinne, then when through negligence we be careless in seruing him. What other thing is it to weepe in the temple for the god of loue, but to weepe & sigh in religion, for the world and his pleasures? Our Lord was not so much displeased to see those women sigh, as to see that they did it within the holy temple: wherof we may inferre, that if a man hath entred into a perfection of life, he doth sinne more who sigheth for vices, than the worldling which alwaies followed delight.

Simon de Cassia saith, Seeing that the daughters of Hierusalem, did weepe for that which Christ suffered, and the women in *Ezechiel*, did weepe for *Adonis*, whom they loued, it is curiously to be noted, that he commaunded the one

not

not to weepe for his dolours, and forbiddeth others to ſigh for their loues, conſidering that the ſon of God ſayth, Doe not you weepe ouer me, but weepe ouer your ſelues. It is reaſon that we know what is that, that our Lord commandeth vs to weepe, and what that alſo is, for the which we ſhould ſigh, for oftentimes we doe laugh for that, which we ſhould weep for, and at other times we doe weepe for that which we ſhould laugh for. *Barnard* vpon the Canticles ſaith, I am determined not to laugh, vntill I may heare, *venite benedicte*, Come ye that are bleſſed; nor leaue off weeping, vntil I eſcape *ite maledicte*. S. *Auguſtine* in his Meditations ſayth, When I heare or read that part of ſcripture which ſaith, Reioice & be glad becauſe your names are writtē in heauē; I cannot chuſe but be ioyfull & glad: and as ſoone as I heare or reade the other ſaying, which ſayth, Narrow is the way which leadeth vnto heauē, I am neuer filled with weeping becauſe that the pleaſure which I take in knowing that I am regeſtred in the booke of heauen is daſhed, when I heare that the way is ſtraight and narrow. *Seneca* in his booke of anger ſaith, That which I haue to weepe I know well is my ſelf, but that that I ſhould laugh vntill this hower I neuer could learne: for as in me there is nothing, which is not worthie to be lamented, ſo in the world there is nothing which giueth me contentment: for what contentment or pleaſure can I take of things paſt, ſeeing they are alreadie gone, nor of things preſent ſeeing they are all fraile and brittle, nor of things to come, ſeeing they are all vncertain? What pleaſure can I take in this miſerable life, conſidering that mine infancie is paſt in raſhnes, my childhood in ignorance, my youth in rage, my mans eſtate in couetouſnes, and mine old age in weakeneſſe? What ioy can reigne in my heart during this life, ſeeing that the end of it is nothing but the ſepulchre? O what great reaſon our Lord had to ſay, Do ye not weep vpon me, *ſed flete ſuper vos*, becauſe the haſt which we make to ſin is ſo great, that there remaineth little time to weepe and bewaile ſo many ſinnes. Weepe vpon thy ſelfe O my ſoule, weepe vpon thy ſelfe, O my heart, ſeeing that our good Ieſus firſt will that thou haue vpon thy ſelfe compaſſion before thou weepe his paſſion, for otherwiſe if thou doe not amend thee of thy ſin, it will not profit thee at all that he hath ſuffered.

CHAP. XXVI.

Of many notable dispositions of this text, Nolite flere super me: & that we may al say with Dauid, Ego sum qui peccaui: and that a good death should not be lamented, but a naughtie life.

Ego sum qui peccaui, ego qui iniquè egi, istæ autem oues quid fecerunt, These are the words of the renowned king *Dauid*, when the striking angell did slay seuentie thousand in one day of the people of Israell, not for that that the people had committed, but for that which *Dauid* had sinned. And his meaning in that speech was, I am he O great God of Israell, I am he, who haue sinned against thee, it is I and no other who haue offended thee, turne then thy rigourous hand against me who am culpable, and not against the people which is innocent, for like vnto simple sheepe they doe suffer that which they deserue not. The ground of this busines was, that king *Dauid* did command all the twelue tribes of Israell to be numbred and regestred, to the end he might know what people he had to goe to the war, and serue the common-wealth. And becauſe the good king did this more for curiosity than for necessitie, our Lord was very angrie with him, becauſe it did belong to the dutie of a king to know what they were, and not how many they were. For this numbring of the people which king *Dauid* did of his subiects of Israell, the angell did kill seuentie thousand of them, and it is to be beleeued that he would haue slaine more, if good king *Dauid* had not remedied it with force of tears. *Origen* vpon this place saith, The people ought to pray very much that God would giue them a good king, and the king should also pray that God would giue him good people, seeing that oftentimes God doth punish the king for the sins of the people, and sometimes the people for the sins of the king. For the sins of the people, king *Sedechias* was carried into Babilon, and for the sins of king *Roboam* Israell departed from the great tribe of *Iuda*, insomuch that euen as the bodie is not in good health, when the head complaineth of the members, so the kingdome is not well gouerned when the king and

kingdome

kingdome be not vertuous.

The deepe iudgments of our Lord are much to be marked in this place, seeing that *Dauid* hauing sinned, he did punish his people, and he remained without any punishment at all, in so much that according vnto mans iudgement, our Lord tooke away the liues from those which were in no fault, and did pardon him who had wel deserued the gibbet. What iustice is this, O great God of Israell, what iustice is this? Who dare say of thee O Lord, that thou art iust, *& rectum iudicium tuum*, if thou doest let goe those which are faultie, and condemne the innocent? The sinne which *Dauid* committed in regestring his kingdome, wilt thou that the kingdome pay for, considering it was done by their owne king? Answering vnto this, we say, that our Lord is not only iust, but also his iudgement is right, and in the execution of that iustice, our Lord did iniustice to neither part, for if he did kill seuentie thousand of the people, for some other cause they had deserued it.

Chrisostome vpon S. *Mathew* saith, Because our Lord doth punish wicked men with an euill will, he doth oftentimes dissemble their punishment a long time, sometime he doth punish out of hand, sometime he doth remit it vnto the other world, and sometime in publike punishments he doth chastise secret sins. And he sayth farther, The Lord doth vse great mercie with those whom he doth punish within others, seeing that in punishing them publickly he doth absolue them of the fault, and in not making manifest their faults, he doth keepe their honour and credit. Vpon these words of the prophet, *Percutiam & ego sanabo*, S. *Augustine* sayth, The difference betwixt Gods punishment & mans punishment is, that when God doth punish, God is satisfied, the offender amēded, the sin pardoned, the people counselled, Heauē opened, hel shut, the world dispatched, thy brother exhorted, and the diuel ashamed. The diuel is much greeued with that that our Lord doth punish here in this world with his merciful hand, because he whom he leaueth vnpunished here, goeth afterward into hell to suffer pain. Let no man intermeddle himselfe betwixt God which punisheth, & man which is punished: for if God do punish him, & not discouer why he doth it, it is because the Lord doth vse great clemencie with him, because there are some sins so wicked and so

filthie in this world, that a ſinner would be glad, that our Lord would ſecretly double his puniſhment, rather than they ſhould be openly knowen vnto all men.

Gregorie vpon the Pſalme ſaith, When the prophet doth ſay, Bleſſed are they whoſe iniquities are forgiuen, and whoſe ſins are couered, he doth not call thoſe happie who haue their ſins hidden, but thoſe which are not defamed by them: and herevpon it is that our Lord vſing his goodnes towards vs, doth fulfill his iuſtice in puniſhing of vs, and doth vſe his mercie in not diſcouering vs. What doth all this make to the people why our Lord did kill ſeuentie thouſand of the people? What reaſonable excuſe may be giuen to excuſe that great ſlaughter, ſeeing it is certaine that thoſe ſeauentie thouſand did ſuffer, and yet we know not one only offence committed by them, for the Lord to ſley ſuch a great multitude of Iſraelits, ought not to be attributed to rigorous iuſtice, but to Gods benignity and mercy, for if the Lord would haue brought into light al the ſins which they had committed againſt him, it might be that the people would haue ſtoned them to death. *Seneca* in his booke of Clemencie ſayth, O how many things God doth know, which men know not! O how many inſolent deeds he doth beare which men would not ſuffer! and from hence it is, that if al the naughtines which naughtie men commit ſhould be puniſhed to the vttermoſt of rigour, there would rather want gibbets to hang them, than offenders to deſerue them. Notwithſtanding that thoſe ſeauentie thouſand men were euell and noughtie ſinners before the Lord, yet in ſuch order he did moderate his iuſtice with clemencie, that if the angell did take away their liues, he did not at all preiudice their credits. Now that the Iſraelits were ſlain for their ſecret ſins, what is the reaſon that king *Dauid* remaineth vnpuniſhed, his ſin being ſo open and ſcandalous? Truly king *Dauid* was not without puniſhment, and that a greuous puniſhment, for if the angel did ſtrike the people in the bodie, he ſtrooke *Dauid* in the heart, for how many there died there for his cauſe, ſo many thruſts they gaue him in the heart, moſt gratious king *Dauid* bieng as he was, of his owne nature meeld and pittiful, ſeeing ſo many dead people brought out of their houſes, and hearing ſo many cries by the ſtreets, it is to be

beleeued

beleeued that the good king would rather haue ben carried with the dead men to be buried than to haue heard ſo many greeuous complaints and cries with his ears. With a lowd crie and in publicke place, thy did all aske a reuenge of God, of king *Dauid*; ſaying that that great ſlaughter came only through his fault: by reaſon whereof the good king had great compaſſion on thoſe which were dead, and on the other ſide ſaw himſelfe in great confuſion with thoſe which were aliue. The ſinfull king did die with thoſe which he ſaw to die, and did weepe with all thoſe which he ſaw weepe, and did burie himſelfe with all thoſe which he ſaw buried, inſomuch that if to others they buried their dead bodies, to him they buried his heart aliue. *Agmon* in his gloſſe ſayth, In that great day of reuenge, the Lord did take a greater reuengement of *Dauid* in giuing him his life, then in giuing him death: for if the Lord would ſuddainly haue ſlaine him, he ſhould haue died but one death, but becauſe he ſlew all the other before his face, of ſo many deaths he taſted, as he ſaw neighbours buried. Whē great king *Dauid* ſaid, *ego ſum qui peccaui*, he did very plainly ask of God, that he would take his life from him, and made himſelfe clearly the author of that fault: and herevpon it is, that none of thoſe which died there, did ſo much greeue the loſſe of his life, as *Dauid* did to ſee that they loſt it for his cauſe. O with what great reaſon we may ſay thou art iuſt, O Lord, and thy iudgment is right, ſeeing the Lord vſed great clemencie with the people in taking away their life, and leauing their credit, and great mercie with *Dauid* in giuing him his life, now that it touched him in his honour. Comming then vnto our purpoſe, the words which king *Dauid* ſpake, *Ego ſum qui peccaui*, the ſelfe ſame words the daughters of Ieruſalem might haue ſaid in their own names, & in their husbands alſo & ours, ſeeing that he ſuffered for our ſins only: for if the ſon of God had found no ſins in the world, he ſhould neuer haue knowne what torments had been. It is now to be knowen that ſins and torments are very old freinds, and doe like very neere brothers go alwaies coupled. What angell is there in heauen, or what man is there on earth, which is able to ſeperate the puniſhment from the fault, the reward from the merit, a foole from the world, a peruerſe fellow from his will, the diuell from

ſin,

ſin, and ſin from hell? S. *Auguſtine* in his confeſſions ſayth, Euen as a thorne faſtened in the foot, doth alwaies greeue vntill it be pulled out, ſo the ſin in the ſoule is neuer at any time at reſt vntill contrition and tears doe caſt him out: whereof it riſeth that if the ſorrowfull ſoule had a tongue, as the mouth hath, ſhe would tell you alowd, That with ſo many dolours and greifes ſhe is tormented, as ſhe is with ſins loaded. For Chriſt to ſay vnto the daughters of Sion, Weepe not vpon me; is to ſay plainly vnto them, that they weepe not the death which he doth ſuffer, but that they weepe for themſelues who are cauſe of that which he doth ſuffer: inſomuch that according vnto this rule, we ſhould haue greater compaſſion on the poore man which doth ill, than on him which doth ſuffer for it. According vnto this holy ſentence, We ſhould not weepe for the death of *Abel*, but for the enuie of *Cain*; nor the captiuitie of *Ioſeph*, but the malice of his brother; nor the perſecution of *Dauid*, but the enuie of *Saul*; nor the baniſhment of *Elias*, but the wickednes of *Ieſabell*; nor the ſawing of *Eſayas*, but the crueltie of *Manaſſes*. *Maximus* in one of his ſermons of the ſaints ſaith, When thou ſhalt heare talke of the great martyrdome, which the martyrs haue paſt through, thou ſhouldſt enuy them; and on the tyrants which did martyr them haue great pitie: becauſe the torments of the ſaints had an end in one houre, but the puniſhment of the tyrants indure vntill this day. *Origen* vpon this place ſayth, When Chriſt ſaid *Nolite flere ſuper me*, but vpon your ſelues, he would tell vs and aduiſe vs that we haue inough for our ſelues to weepe, without ſighing for the death of Chriſt, for he taketh greater pleaſure if we will weepe for our owne ſins, than to ſigh for his torments. *Barnard* ſayth, If the torments which the Iewes gaue Chriſt were compared with the ſins which Chriſtians doe at this day commit, for my owne part I thinke, that our holy Lord doth more greeue to ſee vs ſin, than to ſee his fleſh ſuffer.

Leo in a ſermon ſayth, Being a certaine rule, that in that which we doe moſt of all loue, we doe moſt of all fix our eies, it is to be beleeued that if the ſonne of God ſhould rather haue loued his fleſh than our ſoules, that he would rather haue ſuffered vs to die with our ſins, than endure ſo many torments for vs, but becauſe

our

our damnation did greeue him more than his paſſion, he would rather ſuffer in his bodie great torments, then ſee any ſins in our ſoules.

S. *Auguſtine* ſayth, Becauſe the ſon of God by theſe words, Doe not weep ouer me; doth vnbind thee for weeping for him: & by thes words, But weep vpō your ſelues; doth bind thee to weep for thy ſelf, I am of opinion that thou ſhouldſt firſt bewaile thine owne offences, and afterward that thou buſy thy ſelfe in weeping for his wounds, becauſe our Lord doth much more reioyce to ſee thy ſoule vnburdened of ſinnes, than to ſee thine eies loaden with tears. *Remigius* ſayth, O what a high ſentence this is when Chriſt ſaid, *Nolite flere ſuper me*; becauſe that if he ſhould haue ſuffered for himſelfe, it ſeemeth it had bēn reaſon that he ſhould haue wept for himſelfe, but ſeeing he doth ſuffer, not for his offences but for mine, why ſhould I ſhead tears but for them?

Baſill the great ſaith, Seeing the ſon of God doth ſay vnto the daughters of Ieruſalem, Do not weepe vpon me, but vpon your ſelues; thou oughtſt my brother, giue ouer weeping & begin to amēd, becauſe it doth far better pleaſe our Lord, that thou giue no cauſe to weep, than to ſee thee as thou doeſt weep. *Aymon* ſaith, What other thing would our Lord ſay, when he ſaid, Doe not weep for me, but only ſinne not, that thou maiſt haue occaſion to laugh before me? In heauen they ſigh not but laugh, they weepe not but ſing, they are not ſad but merrie, neither doe they for all this giue ouer to be holy and happie: for to conclude, our Lord would rather ſee vs leaue off to ſin, thā ſee vs begin to weep. Vpon theſe words of the Apocalip, *abſterget deus omnem lachrymam*, Venerable *Bede* ſayth, What other thing is it for our Lord to dry the teares from the eies of his elect, but to giue them his holy grace, becauſe they ſhould commit no more ſins. And doeſt not thou know that the eies could neuer haue knowne how to weep, if men had neuer knowne how to ſin? Vntill man began to ſin, he neuer knew what it was to weepe: and from hence it commeth, that becauſe in heauen there are no faults, they know not there what tears are. S. *Ierome* to *Priſcilla* ſayth, To ſay, doe not weepe vpon me, but vpon your ſelues; is to tell vs very plainly, that we ſhould haue greater compaſſion on the wicked which liue, than

on

on the good which die, seeing that good men if they die, they die to goe vnto rest, and naughtie men if they liue, they liue to be afterward in greater punishment, insomuch that Christ doth forbid vs to weepe a good death, and doth bind vs to weep a naughtie life. What other thing would Christ say, when he said, *nolite flere super me*, but only weepe not for my death which is so glorious, but weepe for your life which is so wicked and peruerse.

Who can better say than I, *ego sum qui peccaui*, in seeing that I am the theefe which made the theft, and doe they put thee, O good Iesus, on the tree for the fact? I am he who haue sinned, seeing I haue ventred on that which is forbidden, & aske they thee for the theft? and being the murderer, accuse thee of murder, & hauing raised the mutenie, paiest thou for the treason? If I be he who haue sinned, what should thy holy members pay for my sins? If my eies haue looked vpon the tree which was forbidden, why doe they shut vp thine and leaue mine open? If with mine owne feet I went into the garden which was forbidden, and with my owne hands haue cut of the fruit: why doe they put thee and not me vpon the gibbet? And doest thou not know, O Lord, that if there had ben no sin in this world, there should be no hell in the other? And if it be true, that if we had not knowne first how to sin, we should not haue knowne after what it was to suffer. Why diddest thou, O good Iesus, accustome thy self to suffer torments, not hauing tried first what were sinnes? Vnto me who knoweth how to sin, to me & not vnto thee it belongeth to suffer, for otherwise in thee al order of iustice is peruerted, seeing that thou doest consent that there should be punishment there where there did goe no sin before. Seeing it is I who haue sinned, and I who haue done euilly, why doest thou seperate and deuide that which was alwaies together, that is the offence and the punishment, the theefe and the gallowes, the murtherer and the sword, the sinne and the paine due for it.

CHAP.

CHAP. XXVII.

How Chriſt did compare himſelfe vnto the greene tree, and the ſynagogue vnto the dry tree: and of a very high tree which Ezechiell maketh mention of, whoſe figure is declared at large.

Si in ligno viridi hoc fit, in ſicco autem quid fiet? Theſe are the words of the ſon of God, ſpoken vnto the daughters of Sion, when he was going vnto the mount of Caluarie, as if he would ſay, O daughters of Ieruſalem, O neighbours of Sion, weepe for your ſelues and let me alone: for if they haue cut me off, and rent me in peeces, who am a greene tree profitable and alſo fruitfull, what will become of the drie tree which beareth no fruit at all? This is a very graue ſentence which our Lord vttereth in this place, and therfore we purpoſe to ſtay ſomewhat vpon it. In holy ſcripture always good men are compared vnto good trees, and naughtie men vnto naughtie trees, and in this conſideration in *Luke* the 13. Chriſt did curſe the fig tree which bare no fruit, and in *Deutron.* the 20. God did forbid to cut a tree which brought forth fruit; ſo that when the ſon of God ſaid, *Lignum aridum & lignum viride*, he ſpake not of the trees which grewe in the mountaines, but of men which dwelled amõg the people. *Homo eſt arbor euerſa*, ſaid the philoſopher, as if he would ſay, A man is nothing elſe but a tree planted the contrary way, in which the roote is the head, the ſtocke the bodie, the bowes the arms, the rind the skin, the ſoule the ſap, and good works the fruit. S. *Auguſtine* vpon S. *Iohn* ſaith, In the terreſtriall Paradiſe, there were three kind of trees, to wit, *lignum cibi, lignum vitæ & lignũ ſcientiæ boni & mali*, inſomuch that of the tree of meat they were to eat, but of the tree of knowledge they ought not to touch, and with the tree which

which was called the tree of life, they ſhould become yong again. To the likenes of theſe three trees of Paradiſe, the ſonne of God did carrie other three trees vnto the mount of Caluarie, that is to ſay, the croſſes of the theeues which were two, and the croſſes on which he ſuffered which were three: and becauſe the figure ſhould anſwere vnto the truth, we will ſay that the greene tree was that whereon the good theefe did ſaue himſelfe, and the drie tree was it whereon the noughtie theefe did looſe himſelfe, and the tree of life was the croſſe with the which Chriſt our ſauiour did redeeme vs. What can we ſay more in this caſe; but that of three trees which *Adam* had in his garden, it was one only which brought him death; and of three trees which Chriſt had on the mount of Caluarie, it was only one which gaue vs life. O how far better the trees were which the ſon of God did nouriſh in the donghill of Caluarie, than thoſe which *Adam* mainteined in his Paradiſe, becauſe the tree of life, which was the holy croſſe, he did compas with his body, water with his bloud, hedge with his thorns, defend with his lance, tell with his nailes, and moiſten with his tears. *Adam* was a very bad gardener, ſeeing in Paradiſe he did let his trees drie, and Chriſt a very good gardener, ſeeing that in the donghill of Caluary he made his trees to flouriſh and be greene, inſomuch that in *Adam* his hands was the drie tree of our perdition, and in the hands of Chriſt the greene tree of our ſaluation. *Vidi & ecce arbor in medio terræ, altitudo eius iurie, folia eius pulcherrima fructus eius nimius.* Theſe are the words of great king *Nabuchadnezzar* telling a dreame which he ſaw by night, the 4 of *Daniell*, as if he would ſay, I *Nabuchadnezzar* did dreame one night that I did ſee a very high tree, whoſe leaues were very beautifull, his fruit very ſauerous, vnder his ſhadow vvere all kind of liuing beaſts, and on his bowes all the birdes made their neſts. We ſhould not goe much awry in ſaying, that the ſon of God is this tree, ſeeing that in the booke of Canticles he is called, *Arbor fici*, and in the goſpell of S. *Iohn*, *Vitis vera*; and in the Apocalips, *lignum vitæ*; and in the mount of Caluarie *lignum viride*, inſomuch that he who is compared vnto ſo many trees, may of vs without iniury be called a tree. For the ſcripture to ſay that that tree did ſtand in the middle of the earth, is to let vs vnderſtand

that

that as of that which ſtandeth in the middeſt of a market place, euery man equally hath the ſight, ſo the ſonne of God would redeeme vs in Ieruſalem which is the middeſt of the world, becauſe euery man ſhould equally and alike enioy that ſo profitable a fruit. S. *Ierome* vpon the Pſalme ſayth, It wanteth not a myſterie that the ſonne of God would die in the mount of Caluarie, which is a place ſcituated in the middeſt of the world, and not in the Weſt or Eaſt, leaſt he ſhould haue ſeemed rather to redeem ſome than otherſome. In the middeſt of all the world *Nabuchadnezzar* did ſee a tree which reached vnto heauen, and in the midſt of the mount of Caluary ſtood the tree which redeemed all the world, and the reaſon was, that becauſe he was to redeeme all men, it was conuenient that he ſhould put himſelfe where all the world might ſee him. *Quinque ſicles redimatur filius pauperi & diuites*, ſaid God in *Leuit.* as if he would ſay, Whereas all the firſt borne children be mine, after that I haue ſlaine all the firſt borne in Ægipt, if any man will redeeme his ſon which he ſhall preſent in the temple, he ſhall giue for him fiue ſickles of gold: and in caſe of redemption there ſhall no more be giuen for the ſon of the poore then for the ſonne of the rich. For God to command in the law, that the rich and the poore ſhould be raunſomed alike, is one of the greateſt ſecrets which we read of, and one of the greateſt miſteries which we preach. *Origen* vpon *Leuit.* To cõmand that the redemption of the poore ſhould be as great as that of the rich, although we confeſſe that God may command it, there is no literall reaſon to know why God ſhould ſo command it, and thereupon it is that in all ſcripture how much leſſe ſence there is in the letter, then ſo much more higher is the ſence ſpirituall: and how much leſſe reaſon there is in declaring the letter, then ſo much the greater are the ſecrets of the ſcripture. For the law of *Moyſes* to commaund that with like price ſhould be ranſomed the eldeſt ſon of a knight, and the ſon of a poor heardman was to teach vs, that with the like bloud in quantitie, the ſon of God was to redeem the great & ſmall, rich and poore, friends and enemies, and alſo the dead and the liue. One man may well exceed another in being more rich, more noble, more valerous, and alſo more vertuous then another, but he ſhall not exceed

him

him in being redeemed with better bloud than he. S. *Augustine* writing to *Dardanus* sayth: I see well, O *Dardanus*, that thou doest esteeme litle of me, although I make great accoũt of thee, and it is becauſe thou art yong and I old, wiſe & I vndiſcreet, rich and I poore, and alſo more vertuous than I am; yet neuertheleſſe I will denie thee that thou haſt a better God than I, or a better law, or a better redeemer than I: for in caſe of redemption, our Lord did it ſo equally among all men, that I will not confeſſe any aduantage in thee, nor any ſuperiority in me. So far without affection, and without all paſſion, good Ieſus did beſtow and deuide for all men all his holy bloud, that one only drop will as well benefit all the world, as a whole pitcher full will doe good vnto one man alone. O good Ieſus O the redeemer of my ſoule, wherwith ſhall I pay thy clemencie and with what ſhall I ſatiſfie thy goodnes, for not ſheading better bloud for all thy elect, then thou diddeſt for my ſins alone? *Cyrillus* vpon thoſe words, *Sanguis eius ſit ſuper nos* ſayth, To more O you Iewes, to more than vnto you alone and your children doth the bloud of Chriſt extend, ſeeing he died as well for thoſe which went before vs, as for thoſe which are preſent, or thoſe which are to come, for he will ſhed as much bloud for one only man which he vvill redeeme, as for an hundred vvorlds which his will is to ſaue. To what end, O good Ieſus, to vvhat end would I haue wealth, or hope for any inheritance in the goods of this world, ſeeing that I am alreadie made heire of thy precious bloud, and redeemed vvith thy glorious death? Why ſhould not I eſteeme very much of my ſelfe ſeeing thou haſt ſhead as much bloud for me alone, as thou haſt done for all the whole world? *Barnard* vnto this purpoſe ſayth, O my good Ieſus, O redeemer of my ſoule, doe not I happily owe thee as much as all the vvorld doth owe thee, ſeeing that I haue coſt thee as much blood as al they haue done? To plant the tree then in the middeſt of the earth, was a figure that Chriſt did die indifferently for all men: and from hence it riſeth that in the deuiſion which our Lord made among his elect, of his bleſſed charity, and of his holy humility, and of his great obedience, and of his incomparable patience, although he did better one more then another, yet at the time that he would beſtow his pretious bloud,

he

he did deuide it equally and redeeme vs all alike. The second propertie of that tree was, that his bowes were so high, that the ends of them did seeme to touch the heauen, in so much that neither the eie could looke so high nor the hand reach thē. By the high bowes of that tree, are signified the most high iudgements of God, the which no humaine vnderstanding is able to conceiue, nor yet the angels reach vnto, but like vnto Christians we are bound to beleeue them, and like sinners to feare them.

Quis cognouit sensum domini, aut quis consiliarius eius, sayth the Apostle, as if he would say, Our Lord being as he is so profound in his iudgements, and so close in his counsels, who hath euer reached vnto his secrets, or who euer durst giue him counsell? *Bede* vpon the Apostle sayth, The greatest temeritie in this world is, to aske for an acccount of that which God doth, or dare to iudge why he doth it, for we are so small in his sight, that if he giue vs leaue to serue him, yet he will not license vs to counsell him. It is most certaine that neither the Seraphins that are in heauen, neither the holy men which are vpon the earth, can attaine vnto his diuine iudgements, nor giue a reason of his deepe secrets, for although we see euery day a thousand nouelties which he doth, yet no man can iudge why he doth them. *Quis cognouit sensum domini*, when he did accept of the presents which *Abel* gaue him, and scorned the sacrifices which *Cain* did offer him? Who did know his counsell when of the two sons of the great patriarke *Isac*, which were yet in the wombe of their mother *Rebecca*, he did loue *Iacob*, and hate *Esau*? Who knew his counsell when on one side he brought the children of Israell out of *Egipt*, and afterward slew them all in the desert? Who did know the meaning of the Lord, seeing that the good theefe did saue himself with three houres seruice, and wicked *Iudas* condemne himselfe with three yeares Apostleship? All these things are such high iudgements, and such profound secrets, that neither the angels can attaine vnto, nor men determine of, because that all which God doth in the gouernment of his creatures is of that qualitie, that we are bound to praise them, but not licensed to iudge them. O good Iesus, O the loue of my soule, seeing that I cannot goe vp to the

tree, nor touch his highnesse, I beseeche thee giue me leaue to take hold of one onely bough of thy mercy, for I desire no more of thy high iudgements, but that my poore seruices may bee accepted of thee. As one did aske of the antient *Ansenia* why hee did thunder out so many sighes in the fieldes, and water the desert with so many teares, the holy old man aunswered him: When I remember howe *Esau* the infant, was reproued in his mothers wombe, and howe miserable *Iudas* in the company of Christ was cast away, and how Christ saith, That the way vnto heauen is narrow and straight, and that I know not what shall become of my soule, there can no mirth raigne in my heart.

S *Barnard* in a sermon saith, I feare so much O good Iesus, I feare so much thy high iudgements, and thy profound secrets, yea that doing good works, I feare whether I shalbe accepted by thee. S. *Augustine* in his confessions saith; I knowe not O Lord, whether I be worthy of thy grace, or whether I be in thy dislike: that which I know certainly, is, that as no euill worke shalbe vnpunished, so no good worke shalbe vnrewarded, because thou art iust O Lord, *Et rectum iudicium tuum*. And he saith farther. Seing that the prophet doth sing of thee, Thou art iust O Lord, and thy iudgement is right, I do determine with my selfe, rather to be good than bad, because that thy mercy is as much bound to reward me the good which I shall doe, as I am bound to thy iustice to pay the euill which I shall commit.

The third propertie which the tree had, which *Nabucadonosor* sawe in his dreame was, that he was very full of leaues, and that, very faire and pretious leaues, in so much that the leaues of that tree, were better then the fruit of any other tree.

Euen as in holy scripture, by the tree is vnderstood Christ, and by the floures his holy intentions, and by the fruits his good works; so by the leaues are vnderstood his glorious words, the which are of such great maiestie, and excellency, that for to heare one word of Christ, all the holy gouernance, and hierarchie of heauen, would come to the earth.

Felium eius non defluet, & omnia quæcunque faciet prosperabũtur, saith the Psalmist speaking of the words which Christ spake, and of the works which he did: as if he would say, When he shall

come

come into the world who is desired of all nations, and when the heire of eternities shall take flesh, he shalbe like vnto the tree which is planted by streams of waters, whose leaues shall neuer fall, and whose fruit shall alwaies remaine: For the prophet to say that in the holy tree, there did neuer fall leafe, is to say, that there did neuer proceed euill word, out of the mouth of Christ, because the sonne of God, did liue with such puritie in this life, that all the angels which shall ioine to examine it, shall finde nothing in his works to amend, nor in his words to correct.

Howe should they find any thing to amend in his works, or to correct in his words, seeing it is hee alone, and no other, who doth reward or punishe all our works, and who doth allowe or condemne all our words? Vpon these words, *Domine quo ibimus quia verba vitis habes*, S. *Chrisost.* doth say: Of thee O good Iesus, of thee and of no other it may be said, that thou hast the words of life, because, that before that thou diddest come among vs, all did tremble to die, but since that thou diddest come into the world, thy martyrs doe as easily and readily offer themselues to die, as the hands to eat.

¶Thou hast the words of life O good Iesus, thou hast the words of life, seeing that thou diddest neuer speake word, which was not sweet to heare, full of mistery to vnderstand, profound to meditate on, true to beleeue, chast to allowe, pittifull to comfort, and also very profitable to imitate.

Non sic impii non sic. Seeing that of all others besides thy selfe, we will say, that the idle and superfluous words, which fall from them, are more then the honest and profitable, which they speake.

According vnto this saying, His leafe shal not fall, Christ said, also, that the heauen and earth shal passe, but my words shall not passe.

As if he would say. Do not make such small estimation of the words which I speake vnto you, nor skoffe not at the sermons which I make in the temple, for I let you vnderstand, that it shal be more easier for the heauen and the earth to end, than for one of my words not to be fulfilled.

Remigius vpon these words saith, O what a great comfort it is

vnto the good, and what a feare vnto the nought, to heare this terrible sentence of our Lord, seeing that by it he doth giue vs his credit and his hand, to pay vs very well the seruices which we shall do for him, and that we shall also pray vnto him, for the naughtines which we shall commit against him, in somuch that we are certaine, that he will fulfill all that which he hath promised vs, and also punish vs of all that which he hath admonished vs.

S *Ierom* vpon *Ezechiell* saith, For my owne part I beleeue, that the greatest part of those which damne themselues, do it because they giue no credit vnto the words of Christ, or because they do not beleeue that Christ spake thē, and because they beleeue that which they ought to skoffe at, & skoffe at that which they ought to beleeue, they neuer open their eies, vntill they finde themselues dampned in hell.

CHAP. XXVIII.

In this Chapter he followeth the figure, which he spake off before in the Chapter going before: with other curious matters taken out of the holy scripture.

Folia eius pulcherrima, est fructus eius nimius, saith *Ezechiel* in the figure which wee touched before, as if hee would say, The fourth qualitie which the tree had, that *Nabuchadnezzar* saw, was, that it was loaden with fruit, and that the fruit of it was wonderfull sauourous, and that there was such aboundance of it, that it was enough to maintaine al the liuing creatures of the earth.

We shal raise no false witnesses vpon the scripture to say, that the fruit of that tree was no other thing, but the woonderfull works which Christ did, the which were so many in number, and in merit so glorious, that no tongue of man is able

to

to reckon them,nor all the angels to magnifie them. *Quam magnificata sunt opera tua, domine,nimis profunda sunt cogitatione tua,* said renowned king *Dauid*,as if he would say, O how powerable thou doest shew thy selfe in the workes which thou doest take in hand,and how magnificent thou doest proue thy self in the courtesies which thou doest bestow, & how profound thou doest trie thy selfe in thy thoughts, and how intelligible thou doest make thy selfe in thy knowledge,and also of what great patience thou doest vaunt thy selfe,in the patience which thou doest possesse. *Cassiodorus* vpō these words saith, Very high & sumptuous,& very profound also are all the works of God,seeing there is nothing in the heauen which he hath not made, nor worke in the earth which he hath not created: and from hence it riseth that if he giue vs leaue to enioy all the works vvhich he hath made,yet he hath not giuen vs license that we should create or make any of them. *Cyrillus* sayth, The title and surname of Lord, the name of Creator, the name of a true Redeemer:these three names God would reserue vnto himselfe,and not bestow vpon any person,and therupon it commeth,that if now all the angels of heauen would ioine themselues together,& all the men in the world, & all the diuels likewise of hell, they could not be able to create one frog vvhich should croake,nor make one flie which should flee. Not vvithout a great misterie did the prophet say that the workes of God were very prowd & sumptuous,& immediatly after,that his thoughts were exceeding profound,to let vs thereby vnderstand that when we shal see our Lord to vse with some his mercie, and with others his iustice, we venter not our selues to ask the reason, nor seek out the cause vvhy he doth it,seeing that such workes as those,doe belong to the deapth of his vviſdome & to his sole deuine and eternall predestination. *Nimis profundet sunt cogitationes eius*,seeing he doth giue vnto the good greater glory then he did owe them,and vnto the vvicked lesser punishment then they did deserue, in so-much that he is not seuere in that which he doth punish,nor careless in that vvhich he vvil reward. *O quam magnificata sunt opera tua domine*,considering that not being asked by any thou hast created vs,without that any did deserue it thou hast redeemed vs,and not being entreated thou hast adopted vs,and

vvithout any ſeruices of vs going before, thou haſt made vs thy heirs. In ſuch an vngratfull people who but thou hath euer vſed ſuch great mercie? Are not thy cogitations profound, conſidering that thou diddeſt diſinherit thy owne ſon of his merits, and ſpoile vs of ſins, to load vpon him our ſinnes, and giue vs the heritage of his merits? Vpon thoſe words of the Apoſtle, *Quanto tempore hæres paruulus eſt*, *Hilarius* ſayth, For the Apoſtle to call thee as he doth, an heire, I know not, O good Ieſus, what thou didſt inherit in this world, if it were not of men weakenes, of the Iewes enuie, of the diuels malice, of *Herod* a gowne, of *Pilat* a crowne, of *Ioſeph* a ſhrowd, and of *Nichodemus* a graue. Who but we are the heirs of thy glorie, and vvhom but thy Chriſtians haſt thou placed in thy church, and vnto whom but vnto thy elect haſt thou giuen the fruit of thy pretious bloud? *O quam magnificata ſunt opera tua domine?* ſeeing that the pretious bloud vvhich thou didſt ſhead, thou diddeſt not ſhead for the bleſſed angels, becauſe in them there was no ſin, thou diddeſt not ſhead it for the damned diuels, becauſe of them thou diddeſt not hope for any amendment, neither diddeſt thou ſhead it for beaſts, becauſe they were not capable of glorie, but thou diddeſt ſhead it only for ſinners ſuch as I am, vvhich hope and looke for thy mercie. To ſay that the tree had her fruit very high, and to ſay that our Lord is very excellent, and that he thinketh much on that which he doth, before he doth it, is to giue vs to vnderſtand, that the works of God are ſo high, that we cannot giue condigne thanks for them, and ſo deep and profound, that we be not able to vnderſtand them. The fift propertie of the tree which *Nabuchadnezzar* ſaw, was, that at the foot of it all liuing creatures did reſt themſelues, and vnder his ſhadow defend themſelues, in ſo much that no liuing creature had any more life then was cheriſhed and foſtred vnder that ſhadow. Before all things it is to be preſuppoſed and beleeued, that in ſcripture the ſhadow is nothing elſe, but that vvhich by another name we call grace, vnder vvhich we all liue, and liue at reſt, and are meruelouſly refreſhed. When ſhall we truely ſay that we are at reſt vnder his ſhadow, but vvhen vve are protected by his holy grace? Defend vs vnder the ſhadovv of thy vvings, ſaith the prophet, Pſalme 19, as if he vvould ſay, Although there be many

trees

trees in the world to recreat vs with, and many ſhadowes to retire our ſelues, yet I will ſeeke for no other ſhadowes for my ſelfe, but the ſhadowes of thy holy wings, vnder the which O great God of Iſrael, I beſeech thee, that thou wouldeſt draw me, and alwaies vnder thy ſhadow protect me.

Seeing it is true that God is a ſpirit, & hath no fleſh, nor bones to hinder his going, why vvill he haue vvings like vnto birds, to flie? *Baſil* vpon the Pſalmes ſaith, The wings vvith which God doth flie, are nothing elſe but the loue and feare with the which he doth gouern all the vvorld, and then he doth put vs vnder the ſhadowe of theſe winges, vvhen he doth giue vs grace to deſerue his mercy, and knowledge to feare his iuſtice. It is much to be noted, that the Prophet doth not content himſelfe vvith the ſhadowe of one vving, but of both, therby to teach vs, that they ought to go both together, ioyned in our hearts, his loue vvith his feare, and his feare vvith his loue: for we ought not ſo much to hope in his mercy, that we ſhould be careleſſe to ſerue him; nor yet ſo much to diſcomfort our ſelues of his clemency, that vve ſhould diſpaire of it. *Caine* vvas ſhaded vnder the wing of feare, vvhen he ſaid, My iniquitie is greater than that I may deſerue pardon; and the Phariſie alſo vvas vnder the vving of feare, vvhen he ſaid, I am not like vnto other men: inſomuch that becauſe they vvould not ſhroud themſelues vnder both his wings, they deſerued to looſe their miſerable ſoules. S. *Barnard* ſaith vpon theſe words, *Qui habitat*: O good Ieſus, O redeemer of my ſoule, if thou ſhouldeſt not defend vs vnder the ſhadow of thy vvinges, vvho could be able to reſiſt the perſuaſions of the diuell, the appetite of the fleſhe, the vanities of the world, the mallice of men, and ſo many kinds of ſundry temptations? What ſhould haue become of all the glorious Martyrs, if in their torments they had not ben protected vnder the ſhade of thy wings? Vnder the ſhade of thy wings I do put my life, O good Ieſus, & vnder the ſhade of thy wings I do alſo cõmend my ſoule, for if I vvere not retired vnder thy vvings, hovv is it poſſible that my life ſhould not be vvaſted, and my ſoule condemned? The laſt conditionwhich the tree had, which *Nabuchadnezzar* ſaw, was, that all the birds in the vvorld, had their neſts in it. Inſomuch

that the greatnes of that tree was ſuch, that vnder his ſhade all beaſts might paſſe the heate of the day, and in the toppe of his boughes al birdes might reſt and breed. We ſhall not ſay a miſſe to ſay, that the high tree is our Chriſt, the neſtes which are in it, our hearts, the egges which we lay there are our deſires, and the yoong ones which we drawe thence, are the good woorks which we doin ſuch ſort that then we make our neſts in that holy tree, when in the wounds of Chriſt, are lodged all our deſires. *Quaſi aquila ponens in arduis nidum ſuum*, ſaith holy *Iob* ſpeaking of a vertuous and good man, as if he would ſay, O how happy the ſoule is which ſerueth our Lord, the which like vnto an angell placeth and buildeth her neſt, in the higheſt part of the tree, where ſhee may ſecurely, and without feare lay her egges and bring vp her little ones, not fearing the ſtriking or ſpurning of any beaſt nor yet that any man can reach vnto them.

What is the higheſt tree in all the world, but the true croſſe of the ſonne of the liuing God, vpon which our ſoules were redeemed, and the ſeats of the angels reſtored? who was the Eagle which firſt made his neſt in that tree, but the ſonne of God when he was crucified vpon it? What other thing is it for the ſonne of God to build his neſt, in the higheſt part of the tree, but to ſuffer more torments than all the world did ſuffer? It is not lawfull for Pagans Heretiks and Iewes, to make their neſts in this tree, ſeeing they deny the ſacraments, and withdrawe them-ſelues from beeing Chriſtians: becauſe it is impoſſible that there ſhould be any good worke, where the faith of him which doth it is nought.

S. *Barnard* vpon the canticles ſaith, birds are wont to make their neſts, either in high trees, or in open holes, which is found to be true rather in Chriſt then in any other place, ſeeing he hath his head couered with thornes, and his body full of holes, made with nailes.

Where may you better, then among thoſe holy thornes, and in the holes of thoſe wounds O my ſoule, build the neaſt of your good purpoſes, & put in executiõ your holy deſires? O good Ieſus, O the loue of my ſoule, who can be ſo acceptable vnto thee, & ſo familiar with thee that he ſhould deſerue to make ſo holy a neſt

in

in thy woundes, and liue hard by thee, and die vnder thy shade? would it not be wholsomer counsel for me, to die in the holes of thy dolours, than to liue in the nestes of my loues & pleasures? In the nests of my sorrowfull loues I liue, when I loue not thee, but my selfe, O sweete Iesus; and in thy dolours I liue, when in thee and not in my selfe I thinke, in somuch that such is the nest in which I liue, as is the loue in which I imploy my selfe.

If my heart be occupied in thee, it is certaine that it liueth, but in thee; but if it be busied in any other, we will say that it doth not liue but in an other, because that euery sorrowfull heart doth liue more sweetlier in that which he doth loue, then in him-selfe, who doth loue.

Omne lignum paradisi Dei non est efficile ei, quoniam specio sum feci eum & condensis frondetis, saith God by *Ezechiell* 31. chap. as if he would say, Among all the angelicall trees of which I haue planted my paradise, there is none such, nor none so good, as is my only begotten son, whom I did loade and burden with troubles in this life, and indue with more glory then all men in the other. *Agmon* vpon this place saith:

The Father speaking of his beloued sonne saith very wel, that no tree of paradise can be compared, nor made equall with Christ, because the greatest and the best of the angels turned to be a diuell, and the first tree of men fell into sinne, and also all those that descended of him, the worme gnaweth & eateth, seeing there is no man which is not borne of a sinner, and conceaued in sinne. Only the tree of the sonne of God stood alwaies sound, stood alwaies certaine, alwaies greene, alwaies on foot, not somuch as one leafe doth fall from him, nor his fruict fade.

This is the tree which did neuer wither nor drie, seeing he did neuer sinne; this is the tree which is profitable vnto all men, because that all men are maintained by him; this is the tree on which death died, and life rose againe, and also this is a tree, watered with teares, bathed with bloud, which continueth alwaies fresh and greene.

This is the tree, which was sold by *Iudas*, bought by the Iewes, denied of *Peter*, forsaken by his friends, cut at *Gethsemani*, barked by *Annas*, sawed by *Caiphas*, plained by *Pilat*, bored through

through by the hangman, and nailed vp in *Caluarie.*

What hast thou done, what hast thou committed, O glorious tree, that thou shouldest be forsaken of thy owne friends, and by straungers cut downe at the foot? If thy enemies deale this with thee, who art a greene tree, what will my sinnes do with my drie soule? O cruell hangmen, O inhumane Iewes! not he, but I am the drie tree, which you should cut downe: I am the fruitlesse bough which you should burne, because in me there is no root of charitie, nor body of goodnes, nor leafe of truth, nor yet fruict of mercy. If it be true, as true it is, that I am the theefe which did steale the fruict of the tree which was forbidden, why do you cut downe and rent asunder this blessed tree? Is there any word in all scripture of greater force, or any sentence more cruell in all the world, than for the sonne of God to say, If this be done in the greene wood, what shalbe done in the drie? What would Christ say by these words, but if such iustice be shewen for another mans fault, what shall be done for a mans owne? If they do thus handle the tender sonne, what stripes will they giue a bould seruant or slaue? If they doe thus waste and rent him by the roote who doth raise the dead, doest thou thinke that they will giue life vnto those which kill the liuing? without doubt thou kilst such as liue, as oft as thou sinnest against thy god; because to sinne, is to crucifie Christ againe. Vpon those words of the Psalme, *Et erit tanquam lignum*, S. *Basill* saith, In the house and garden of God, the green tree they neuer cut, and the drie tree they doe sometimes suffer, but in the end of their daies iourney they doe foster and cherish that tree which is greene, to the end he may yeeld fruict, and they cut the drie one, to burne in hell, and thereupon it is, that they shall not find any drie tree in all heauen, nor any greene tree in al hell.

The tree which beareth no fruict shall be cut downe, and cast into the fire, said Christ, preaching vnto the people, in *Luke* the 19. as if he would say, Let all such as heare me make full accompt, that in the garden of my church, I haue no need of trees which beare not fruict, and yet occupy my ground, for at the time that they are most secure and safe, I will commaund them to be cut downe and to be buried in hell. *Hilarius* to this purpose

purpose sayth, If the son of God should haue said no more but, he shall be cut downe, and had not added, *& in ignem mittetur*, it might haue passed, but to say that he will cut downe euery drie tree, & burne him in the fire, is a speech much to be greeued, and also worthie of many tears. *Ierome* vpon S. *Mathew* sayth, O how much our Lord is to be thanked, for that he sayth not that he wil cut the tree when he is somewhat drie, or halfe drie, but when he shall be wholy drie; whereby he doth let vs vnderstand, that our Lord doth neuer execute vpon vs the rigour of his iustice, vntill he hath looked for vs first a long time with his mercie. And he sayth farther, If the mercie be great vvhich our Lord vseth with those as doe repent, truly the iustice is not small which he doth afterward vse against the wicked, because that by how much the longer he doth tollerat them, by so much the crueller afterward is the whip with which he doth scourge them. *Crisostome* sayth, by the life which thou doest lead my brother, thou shalt know of vvhat kind of tree thou art, for if thou doe liue well, thou art a greene tree, if noughtely thou art a drie tree; but tell me I pray thee, how is it possible that thou shouldest not be a drie tree, if thou wilt not goe out of sin? *Cyrillus* vpon S. *Iohn* sayth, That day which doth passe me without doing some seruice vnto our Lord, or doing some good vnto my neighbour, that day I yeeld is ill bestowed, and confesse my selfe to be a drie tree, because that in the house of God by not doing of good, they come to demerit, and of demeriting they come to offend, and of offending they come to drie vp, and of being dry they come to be cut vp, and of cutting vp to burne, insomuch that sooner a soule doth drie without grace than the tree without water.

CHAP.

CHAP. XXIX.

How Chriſt came vnto the mount of Caluarie, and how there they did put off his apparell: with other pitifull conſiderations to that purpoſe.

POſtquam autem venerunt in locum qui vocatur Caluaria exuerunt illum veſtimentis ſuis, as if he would ſay. Now that the ſonne of God did draw neere to the mount of Caluarie, tired & wearied, and alſo *Simon Cyrenæus* loaden vvith the croſſe, the hangmen buſied themſelues out of hand in taking off Chriſt his apparell, not giuing one moment of time to reſt himſelfe. *Agmon* ſayth, As the ſon of God did not die like as other men haue died, ſo they did not vncloth Chriſt as they were wont to vncloth other malefactors, becauſe they dealed with him ſo inhumanly in this caſe, that the ſcripture ſeemeth to thinke that they left not ſo much as one thred of a garment vpon him. The tender mother nor the ſorrowfull ſon had neuer gone vp to the mount of Caluarie vntill that day, by reaſon that the place was ſomewhat high, and very ſtinking, and thereupon it is, that becauſe the ſauor of the bones which vvere there ſpread abroad was very noiſome, and the bodies of thoſe which were executed exceeding ſtinking, all men did ſtop their noſes, and put clothes before their faces. *Barnard* vpon the paſſion of our Lord ſayth, The apple which our firſt Father did ſmell in the garden of paradiſe, the ſon of God did well pay for in the dunghill of the mount of Caluarie, becauſe he vvas firſt tormented in his ſmelling, before he vvas crucified in his bodie. O how much ſurer the hangmen ſhould haue done in ruling their hands, not to crucifie him, and in ſhutting their mouths not to blaſpheme him, than to haue ſtopped their noſes not to ſmell the ſtinke, becauſe that without all compariſon their ſins did much more ſtinke before Chriſt, than vnto them the bodies of ſuch as were dead. *Chriſoſtome* ſaith, Becauſe the torments had ben very many, and the way long, and the mount of Caluarie ſomewhat high, bleſſed Ieſus

ſus came vnto it ſo wearied and ſo full of anguiſh, that he could neither breath nor lift vp his hands to put of his owne clothes. The ſon of God then being bare footed on the dunghill where he was to die, and before his eies the croſſe put, on which they ſhould crucifie him, the hangmen commanded him to begin to vncloth himſelfe, vvith a ſuppoſition that he ſhould neuer after cloth him againe. What meaneth this O good Ieſus, what meaneth this? Doth it not ſuffiſe that on the croſſe they take away thy life, but the hangmen muſt alſo take away thy garment? if thou doe ſuch great fauours vnto thoſe which kill thee: what wilt thou not giue vnto thoſe which ſerue thee? conſidering that thou doeſt giue to *Iohn* thy mother, to thy father thy ſoule, to *Nichodemus* thy bodie, to the world thy bloud, to the theefe thy glory, and to the hangmen thy garment; why doeſt thou not keepe one coat for thy ſelfe? Being come to the top of the mount, by reaſon that the multitude of people was great, and the place not ſpatious, they were compelled by the officers, to gather together on a heape, in the middeſt whereof was Chriſt alone who was to die; the hangmen vvhich were to kill him, the croſſe on which he was to be crucified, and the theeues vvhich vvere to beare him companie. *Anſelmus* in his Meditations ſaith, O good Ieſus, O redeemer of my ſoule, in what caſe diddeſt thou ſtand at the foot of the croſſe? If our Lord did looke before him, he ſaw the nailes, if behind him he ſaw his keepers, if on one ſide he ſavv the hangmen, if on the other he ſavv the theeues, if he did looke vp he ſavv the croſſe, inſomuch that he did ſee nothing vvhich did not giue him greiſe and torment. The croſſe being taken from *Cyrenius* ſhoulder, the hangmen began to vnlooſe Chriſt his hands, not vvith intention to let them at libertie, but immeadiatly to naile them through. Tormẽt for torment, and puniſhment for puniſhment, was it not a leſſer hurt to ſuffer thy wreſts to be bound with a cord, then thy vains to be opened vvith nailes? Was it not inough that the oſiers ſhould ſpoile thy hands, although the yron ſhould not alſo breake thy ſinewes? O my ſoule, O my heart, this great crueltie which they vſe towards thy God, how is it poſſible to find a beginning to rehearſe it, or that you ſhould haue time ſufficient to bewaile it? *Offerẽtes vitulum coram domino, detracta pel-*

le,

le, concidunt ortus in fruſta, ſaid God to *Moyſes* in the firſt chapter of *Leuit.* as if he would ſay, When my people will offer me any calfe, let them not offer it vnleſſe his skinne be pulled off and cut in peeces, and his bloud ſprinckled about the altar, becauſe in this faſhion it ſhalbe a ſacrifice very acceptable vnto me, and I will forgiue him his ſinnes, who ſo ſhall offer it me. *Cyrillus* vpon *Leuit.* ſaith, The greateſt and the higheſt ſacrifice that euer was offered in the world was, when they did crucifie the ſonne of God on the tree, whoſe bloud was all ſhed, whoſe ſinews were euery one drawen from an other, whoſe fleſh was all bruſed blacke and blewe, and whoſe skinne was all flaine off: in ſomuch, that the ſonne of God, did offer vp a greater ſacrifice of himſelfe, then *Moyſes* did of any calfe.

When a beaſt is ſlain, and he that ſlaieth him knoweth not how to do it, it is moſt certaine, that with the wooll he lifteth vp the skinne, and with the skinne goeth the fleſh, and with the fleſh the bloud, in ſomuch that the poore beaſt, is both ſlaine and torne in peeces.

How is it poſsible for me to ſpeake, all that which I thinke in this pittifull caſe, and not to blot firſt, all theſe lines with my teares? Chriſt his fleſh was broken with blowes, his skinne blacke and blew with ſtripes, his bloud congealed with torments, and his garments cleauing to his woundes, and his hands and throat ſlaine with the roapes.

At the time that the hangmen did vncloath Chriſt at the foot of the croſſe, after his garment went his skinne, after his skinne, his fleſhe, after his fleſh his bloud, and after his bloud his life; in ſomuch that our holy Lord was firſt ſlaine, and after crucified. O pitifull Ieſus, O the ſweetnes of my ſoule, doth it not ſuffice them, that like vnto a theefe they crucifie thee but alſo like vnto a beaſt boweld thee & ſlaine thee? O cruel hangmen, O bloudie butchers, ſeeing that you doe not flay a beaſt, vntill he be dead, why do you flay the innocent lambe being yet aliue? *Barnard* ſaith, It is an old cuſtome among worldly men, not to let men bloud, but when they are aliue, nor to ſtrip beaſts of their skins, but after they are dead: but in the body of the ſonne of God, the hangmen did all contrary, ſeeing that beeing aliue, they did flay

him

him, and being dead they lanced him with a ſpeare. See how the truth doth anſwere in all reſpects vnto the figure, ſeeing that like vnto a calfe, the ſon of God was offered vp, ſlain and quartred in peeces, and let bloud at the foot of the croſſe: and the difference betwixt our ſacrifice and theirs was, that theirs did benefit but one alone, but his did not only helpe one alone, but alſo all the vniuerſall world. *Tota die verecundia mea contra me eſt & confuſio faciſi mea cooperint me*, ſaith Pſalme in the name of Chriſt, as if he would ſay, Among all the great and cruell torments which I did ſuffer in my paſſion, the greateſt was, to ſee that they ſhould ſee my fleſh naked, and my face vncouered; becauſe that to ſay the truth, the ſhame which he endured gaue him greater torment then the griefe he ſuffered. That which Chriſt doth here ſay, we may eaſily beleeue, and alſo take compaſſion on him, becauſe there is no man in the world noble and ſhamefaſt, who would not chuſe rather to haue his head ſtroke off in the priſon, then to ſee himſelfe brought with ſhame into the market place. What doth not he looſe, who looſeth his reputation? What doth abide with him with vvhom credit and honor abideth not? The ſon of God then being ſo honeſt in his perſon, ſuch a patron vnto others of good life, and alſo of ſuch great reputation and credit throughout all the common-wealth, it was vnto him a greeuous iniurie and an exceeding great ſhame, to ſee that in the middeſt of the field and among all thoſe people, he and no other ſtood naked, and euery mans eie caſt vpon him. S. *Auguſtine* vpon S. *Ihon* ſayth, Put the caſe that the law did command that malefactors ſhould bee crucified, it is not read therein that it commaundeth them to bee ſtripped naked: and from hence it proceedeth, that the miniſters of wickednes like couetous men ſpoiled Chriſt, and like vnto malicious men did openly put him to ſhame. There is no man ſo poore which wanteth a garment to die in, and a ſheet to be buried in, vnleſſe it were holy Ieſus; whom they left not ſo much as a coat to be executed in, nor a ſhrowd to be wrapped and buried in. When Chriſt doth ſay, The cõfuſion of my face hath couered my face; What elſe doth he ſay, but that he was much aſhamed of that ſhameles impudẽcie of theirs. What doth it meane, *tota die verecundia mea, contra me eſt*, but

that

that no man waged so daungerous a battaile with him, as his owne shame did, after that he saw himselfe spoiled of his garments and naked from the feet vnto the head. S. *Barnard* sayth, The son of God was so very honest, that it was vnto him a greater confusion and shame, to shew one shoulder bare, then to another man to be naked from the foot to the head. *Anselmus* in his Meditations sayth, Because they tooke off Christs garments the wrong way, and turned them ouer his head, they remoued and stucke in a new the thorns in his head: and in remouing the thorns they renewed his wounds, and in renewing his woundes, his vains began to open afresh, and in the opening of his vains there did run out bloud by pitchers full, insomuch that some of it lay on the ground, and other some was frosen in his bodie, and all the rest was congeled in his garments. O my soule, O my heart, how is it possible for thee to remaine sound and entire, thy good Iesus being thus deuided into so many parts? Thou doest now know that his haire was scattered in *Pilats* house, that his skin did cleaue to the pillar, he left his bloud shead in the streets, the gore part of it was frosen to his garments, and his garments the hangmen tooke away: What did there remaine proper vnto himselfe, but only the loue which he had to redeeme the world? *Bonauenture* in his *Stimulo* saith, Diuide thy selfe O my heart, diuide thy selfe, and put one part to keepe those bloudie garments, and another in the thorns which were remoued, and another in the bloud which is shead abroad, and another in the stripped flesh, for if thou be found slaine and stripped vvith Iesus crucified, thou shalt also find thy selfe risen with him, who wil rise the Sunday. Where art thou, O glorious virgin, where art thou pittifull mother? Why art not thou with thy son in this bickering? O sorrowfull mother, O comfortlesse mother, make more haste if thou wilt see thy son aliue, and so thy heart shall haue great cause to sigh and thy eies to weepe. If thou come in time, and if thou draw somewhat neerer, thou shalt see thy sonne without the skinne which thou diddest bring him into the world with, without the strength which thou hast seene him haue, without the bloud which thou diddest giue him, without the libertie which thou diddest bring him vp in, and without the garments which thou

diddest

didddeſt weaue him, which the hangmen haue taken not to giue thee but to diuide among themſelues. *Bonauenture* in his Motiue to loue ſayth, O who could haue ſeene thee, comfortles mother, the haſt which thy feet made to run, thy eies to weep, thy hands to bewaile, and thy heart to ſound: for the greif which thou hadſt to ſee thy ſon die, did exceed the greife of compaſſion, and grew to be a dolour and greife of paſſion. Take no thought, O comfortles mother, take no thought to ſee thy ſon as thou doeſt ſee him, at the foot of the croſſe naked, and to ſee how they haue him downe on the ground to naile him, becauſe he doth receiue greater greife to ſee thee caſt thy eies vpon him, then that others ſhould lay hands vpon him. O my ſoule, O my heart, this way of his ſhould not be gone ouer, without you, becauſe it doth giue a far greater torment vnto bleſſed Ieſus, to ſee you clothed with ſins, then to ſee himſelfe ſtripped of skin and coats. O my bowels, how is it poſſible that you die not, or that you melt not into tears, ſeeing the innocent lambe, to behold on euery ſide him without ſight, in breath without breath, in fleſh without fleſh, and in skin without skin. S. *Barnard* in a ſermon ſayth, His hands being now looſed, his wreſts without cordes, and his throat without a roape, all at once ouerthwartly they pulled off his coat, and crown, and skin, and fleſh, and bloud, inſomuch that his precious fleſh was ſo ſtripped, that I would to God my bowels were as much from ſin as he from clothes. O the ſweetnes of my ſoule, who but thou wilt tell me which is a greater torment, to vncleaue that which did ſtick faſt, or to flay without a knife? O how diſtreſſed & perplexed my ſoule is in beholding & being beheld, in ſeeing and in being ſeene; becauſe neither ſhe can be ſeen, by reaſon that ſhe is ſo foule, nor thou to behold becauſe thou art ſo ſlaine. O moſt pitifull Lord, if the only thinking and remembrance of that which thou haddeſt to ſuffer in the mount of Caluarie, made thee to ſweat bloud in the garden, how canſt thou endure now to ſee the croſſe with thy eies, and alſo to ſee all thy torments? What meaneth this O good Ieſus, what meaneth this? Haue they ſo ſmall regard in heauen of thy bloud, that the angels do giue thee comfort when thou diddeſt ſweat it, and forget thee at the time that thou doſt ſhead it? O what difference there is betwixt that which

thou diddest sweat in the garden, and that which thou diddest sweat afterward in Caluarie, because that in the garden thou diddest sweat by the poors thy owne bloud, but in Caluarie thou diddest not sweat by the poors, but through my enormious fault, insomuch that for to leaue me faire and clean, thou didst remaine all to besweated.

CHAP. XXX.

Of the misterie why the son of God would die naked on the crosse, and how there be more which would serue the world, then follow Christ naked.

NVdauerunt Ioseph tunica taleri, & miserunt in cisternam veterem, que non habebat aquam, sayth the holy scripture in the 37 of Genesis, as if he would say, When the brothers of innocent *Ioseph* saw that they had conuenient time to shew their hatred, they stripped him of a long garment which he wore, and cast him into an old drie cesterne which had not one drop of water in it. It is much to be noted in this place, that *Ioseph* only was best beloued of his father *Iacob*, and he did reprehend his brothers of their vices, he only was most of all enuied of all, and he only ware a long garment vntil the anckles, and it was he only whom they vncloathed of his garment and threw him into an old lake. This high and darke figure in whom was it accomplished, at the foot of the letter but in Christ? When the father said in the mount Thabor, *hic est filius meus dilectus*, did he not plainly tell vs, that this was the son which he did most set by, and in whom he did most of all reioice? It was only Christ who like vnto *Ioseph*, did reprehend the open vices of the sinagogue, by reason whereof the Iewes tooke his life from him, not so much for the miracles which he wrought among them, as for the rebuking of them for their vices. It was Christ alone who had his garment of a iust proportion from the head to the feet, that is, neither so long that it did drag after him, nor yet so short, that it was vnseemely to weare, because there was no sin in him to clip off,

off, nor there wanted couertie to ad vnto him. It was only Chriſt who like to *Ioſeph* they did ſpoile of his garment, and caſt in the ceſterne, which was brought to paſſe and fulfilled when in the mount of Caluarie he was ſpoiled of his coats, and put vpon the croſſe, the which at that time was ſo drie, that he found not one drop of water in it. He who cried aloud on the croſſe, *Sitio*, I am a-thirſt, doeſt thou thinke my brother that he would not haue taken a cup of water as he did take the bitter gaule diſſolued in vineger? O how far more terrible was the ceſterne of Caluarie to Chriſt, then that of Sichem was to *Ioſeph*; ſeeing that *Ioſeph* went out of his aliue, but Chriſt did not deſcend from his vntill he was dead, and holy *Ioſeph* did looſe nothing there but his garment, but they did not take from bleſſed Ieſus only his garments but alſo his life. O how much better Chriſt did with the ceſterne of Caluarie then *Ioſeph* did with his at Sichem, becauſe that if holy *Ioſeph* did find his ceſterne drie, drie he left it; if old, old he left it; but holy Ieſus did renew the ceſterne of his croſſe with his members, did worke it with his nailes, glew it with his bloud, fill it with his tears, keepe it with his ſpeare, made the iuices of his thornes, made it famous with his death, and enriched it with his life. *Ioſephs* brothers not cõtented with this, they killed preſently a goat, and died the coat which they tooke from the youth in his bloud, and carrying it vnto their father, told him that a wild beare had killed *Ioſeph* in the deſert, ſo that in that daies worke the goat was killed, Ioſeph ſold, *Iacob* deceiued, and the brothers proued murderers.

This high miſterie was better fulfilled in Chriſt, then prefigured before in *Ioſeph*, becauſe that to die with bloud his holy garment, was not neceſſarie to kill a goat, becauſe he died it with his owne precious bloud, in ſo much that he tooke the garment of himſelfe to couer vs, and drew the bloud out of his bowels to die it.

¶. If the great partriarke *Iacob* was deceiued by his children, yet without all doubt God the Father was not deceiued by his only ſonne, ſeeing that the bloud with the which he died the coat of his church, was not the bloud of any brute beaſt, but of the vains of his moſt ſacred bodie.

Origen vpon this place ſaith, The bloud with the which the ſinagogue was died, was fained bloud, ſlaughter bloud, lying bloud, and the bloud of brute beaſts: but the bloud of the Catholike church is pure bloud, true bloud, and holy bloud, and alſo louing bloud, the which he gaue vs in ſuch abundance, that he gaue not in that meaſure becauſe he would giue vs no more, but becauſe he had no more to giue.

Agmon ſayth, That *Iacob* was alwaies deceiued in thinking that his ſon was dead, vntill he ſaw him made afterward a great lord in Ægipt, and ſo the Iewiſh nation will alwaies thinke that Chriſt is not riſen againe vntill he come to iudge the world, and thereupon it is that then they will begin to be conuerted, when the vvorld ſhall be at an end. Becauſe that all which is ſpoaken of the ſon of God is ſhort in words, in reſpect of the miſteries which are contained vnder them; it is a thing to be wondred at, and worthie to be waighed, why he would die naked, and ſhew his naked fleſh in Caluarie, ſeeing he had ben a prophet of moſt holy life, and of exceeding great honeſtie and dignitie in his perſon.

S. *Auguſtine* vpon Saint *Iohn* ſayth; The cauſe why Chriſt would die naked was, to ſhew vs how exceſſiue the loue was which he bare vs, ſeeing that he ſhewed vs his owne proper fleſh, and did not hide himſelfe from vs, becauſe that among familiar freinds it is a greater token of loue to ſhew one arme naked, then to ſuffer a man to put his hand in his treaſure.

Bede vpon S. *Luke* ſayth, How much we ought to eſteeme it, that Chriſt vvould die naked it is eaſily knowne, in that that no man before another dareth to put of his ſhirt, how familiar ſo euer he is with him, becauſe there is no man this day in the world ſo diſhoneſt who dare ſhew himſelfe naked from the feet to the head.

Ambroſe vpon Saint *Marke* ſayth, Of one tenure, of one value, of one ſauour, is the fleſh which thou diddeſt ſhew the Iewes, and that which thou diddeſt leaue to Chriſtians; ſauing that that which thou diddeſt ſhew there was naked, and that which thou diddeſt leaue here is couered. *Quicunque non receperint vos, exeuntes de ciuitate illa excutile pulverem pedum*, and *Luke*

the

the 9. as if he would ſay, If you preach my doctrine in any citty, and the inhabitants therof will not receaue your perſons, nor beleeue your words, go out preſently out of their cittie, without any farther preaching vnto them, and when you doe go away, doe not only not take with you, any thing that they haue giuen you, but you ſhall ſhake off the duſt of your ſhoes, if any haue ſtuck vpon them. If we looke curiouſly into the ſcripture, duſt is neuer taken but for the goods and riches of this world, for euen as the duſt is chaunged at euery wind, ſo goods are chaunged euery moment.

What elſe is the materiall duſt of the ground, but certaine drie earth, and heauy? like vnto duſt, the goods of this world are very drie, ſeeing they geue ſuch ſmall contentment; much troden, ſeeing they paſſe through ſo many hands; fruitles, ſeeing they do ſuch ſmall good; they are mouable, ſeeing they vaniſh away ſo quickly; and alſo verie deceitfull, ſeeing they haue deceaued ſo many. What doth he goe about, who endeuoreth himſelfe to gaine riches, but only to fill his houſe with duſt? Is not think you, all the wealth in this world duſt, and leſſe then duſt, ſeeing that with a few daies they decreaſe, be worm-eaten and moth-eaten, and rotten, and will all haue an end, and thou with it? S. *Ambroſe* vpon S. *Luke* ſaith, For the ſonne of God to commaund his diſciples, to ſhake off the duſt of both their feet, is to forbid them, to trouble themſelues with worldly matters, becauſe that in chriſtian religion, it is far worſe to haue our conſcience ful of durt, than our ſhoes loaden with duſt. *Gregory* in his regiſter ſaith: mark wel that Chriſt did not cōmaund to ſhake off the duſt of one foot only, but of both; therby to let vs vnderſtand, that it doth not ſuffice that we geue ouer to poſſeſſe worldly things, but we muſt alſo geue ouer to deſire them, becauſe there be many in this world, which although they cannot reach vnto that which they would, yet doe not geue ouer to ſigh and wiſh for it.

Then the ſeruant of our Lord, hath one foote cleane and an other loaden with duſt, when in the world, he renounced all which he had, and tooke into religion nothing but his own will, in ſo much that in the world hee leaſt his monie, and

to religion brought deſires. S. *Barnard* writing vnto a certaine Moonke, ſayth, I would to God brother that of two euels thou haddeſt choſen the leſſe, that is, that thou hadſt brought with thee rather the money which thou diddeſt beſtow in the world, then the euill deſires which thou diddeſt bring hether with thee, becauſe that with the money we ſhould haue repaired ſome old vvals, but with thy bad deſires thou doeſt ouerthrow our old cuſtomes. *Beda* vpon S. *Luke* ſayth, That it is very much to be pondered that Chriſt doth command vs to make cleane our feet, which is the laſt part of man, becauſe that therby he doth teach vs, that in all things we take in hand, we ought alwaies to direct them to a good end, conſidering that the merit or demerit of our vvorkes, doth not ſo much conſiſt in that which vve doe, as for the end why we doe them. For the ſon of God then to ſpoile himſelfe of all his garments, before he ſhould go vp to the croſſe, and to command his Deſciples that they ſhould ſhake of the duſt of both their feet, is to aduiſe vs, and alſo to vndeceiue vs, that no man ſhall be able to reach vnto the height of perfection, nor with him goe vp to the holy croſſe, if he doe not firſt ſhake from him all the duſt of couetouſnes, and put off and diſpoſſeſſe himſelfe of his owne proper will. Chriſt did firſt forſake his vvill in the garden before he did put off his clothes in Caluarie: wherof we ſhould take example, that if we will attaine to the perfection of chriſtianitie, it is neceſſarie that vve doe firſt leaue our heart naked of his appetits, rather then the bodie of his attire, *Expoliauit ſe rex Saul vestimentis, ſuis & prophetauit cum cæteris prophetis, & cecini nudus tote die & nocte*, ſayth the holy ſcripture in the firſt booke of the kings in the 20 chapter, as if he would ſay, Immeadiatly after that *Saul* had put of his princely robes, hee began to propheſie among the other prophets, in ſo much that the ſpirit of propheſie did ſo long time dure vvith him, as he had no garment vpon him.

Iſidorus vpon theſe words ſayth, To ſay in ſcripture that king *Saul* was neuer receiued into the quire of the prophets, vntill they ſavv him naked of all his garments, is plainely to aduiſe vs, that we ſhall neuer be reckoned in the number of his elect, if we doe not firſt ſpoile and put off all our vaine deſires, becauſe that

in

in the houſe and confrarie of God, many ſinners are receiued, but no ſinners admitted.

Agmon noteth, that at the very inſtant when *Saul* did turne to take his garments, he loſt immediatly the ſpirit of propheſy; wherof we may inferre, that how much the leſſer our part is in the world, ſo much the greater it is in Chriſt, and how much the more in the world, ſo much the leſſe in Chriſt: inſomuch that we cannot be freinds vnto the one, but we muſt be enemies vnto the other.

Saul did exceeding well to vncloth himſelfe, and committed a great error, in clothing himſelfe againe, becauſe it was better for him to propheſie naked, then to rule and be a king clothed. O what a number of companions *Saul* hath in this caſe, who hauing put of wordly things, retire themſelues to propheſie in ſome perfection, and after that they haue ſo done for a time, turne againe to cloth themſelues in the garments of their old cuſtomes, inſomuch that they make choiſe rather to ſerue the world clothed, then follow Chriſt naked.

All the apoſtatas in the world do follow king *Saul*, which put on that to morrow, which they did put off and renounce to day: and they follow the ſonne of God who neuer turne to put on that which they haue determined once to forſake: for as the wiſe man ſaith, It is a leſſer euell not to know the way of ſaluation, then to know it and afterward not to follow it. O my ſoule, tell me I pray thee, why wilt thou turne to cloth thy ſelfe in the vanities which thou haſt left in the world, and with the naughtie cuſtomes which thou haſt renounced, ſeeing that thou doeſt well know that diſtreſſed king *Saul* did die in the moũtains of Gelboe clothed, and the ſon of God did triumph ouer death on the croſſe naked? What doeſt thou, what doeſt thou feele, O my heart what doeſt thou feele, art thou not aſhamed to go ſhod and clothed, thy maiſter and redeemer being vpon the croſſe naked? Strip thy ſelfe naked O my ſoule, ſtrip thy ſelfe, ſeeing that with thoſe garments of which thou ſhalt vncloth thy ſelfe, good Ieſus muſt cloth himſelfe withall, which are the wickednes which thou doeſt bragge and vaunt of, and the ſinnes which thou doeſt commit euery day againſt him, all which he will carrie to the

crosse, and there crucifie with himselfe. *Quid retribuam domino pro omnibus que retribuit mihi*, seeing that forgetting himselfe, and hauing me in remembrance, if he goe to the crosse stripped and naked of apparrel, yet he goeth loden and clogged with my sins? O good Iesus, O the loue of my soule, if thou wilt put on any garmets of sins, and if thou wilt haue any liueries of naughtines, go to no other shop, O my good Iesus, go to no other but to that of my sinful soule, because there are so many iniquities and so great wickednes in her, that with the change of thy own bloud we will there cloth thee from the feet vnto the head. What meaneth this O good Iesus, what meaneth this? Who did euer heare or see any man change as thou hast done, thy own sweat and labour for other mens sins? O glorious & happie exchange which thou diddest make with me O good Iesus at the foot of the tree, where thou diddest giue me thy merits for my demerits, thy goodnes, for my noughtines, thy innocencie for my fault, thy credit and honour for my infamie, and thy life for my death, in so much that if I liue it is by thee, and if thou die it is for me.

O high misterie and sacrament, neuer before heard of, who was euer so expert a wrestler as thou art, seeing thou diddest goe to wrestle naked, in a naked field, on a naked crosse, and naked of freinds, and yet naked diddest ouercome the diuell? Naked thy heart went vp to the crosse of comfort, naked in that place thy flesh vvas seene of skin, naked thy bodie of apparrell, in so much that thou diddest there couer thy selfe with no other thing, but vvith the crosse which thou haddest on thy shoulder, and with the thorns vvhich thou haddest on thy head.

Peccata nostre pertulit in cupite suo, super lignum crues, sayth the Apostle Saint *Peter*, in his first epistell Canonical, the 2 chapter, as if he would say, Vnderstand you, O my brothers, that the Christ which I preach vnto you, is he who tooke vpon his owne shoulders all the sinnes of the world, and went to die vvith them on a crosse, insomuch that as the hangmen did execute his members vpon the crosse, so he ouer and aboue his members did put to death, and execute al our sins.

O wonder neuer before heard nor thought of, who did euer see or euer heare that he who is condemned, should condemne, and

and that he who is executed should execute, and he who is hanged should hang, and that he who is dead should kill? Who was this man but thou, O my good Iesus, seeing that when thou wast hanged and nailed vnto the tree of the crosse, if they tooke thy life from thee, thou diddest destroy death, if they did execute thy bodie thou diddest kill sin, if they did crucifie thy members thou diddest crucifie offences, in so much that there remained no mẽber in thee to crucifie, nor wickednes in me to make clean. We say very truly that there was no member in thee which was not pulled asunder, nor wound in me which was not cured, seeing that thou diddest make as great a boucherie in thy bodie of my offences, as the hangmen did on the crosse of thy flesh.

Remigius saith, that it is to be noted that the Apostle doth not say, that Christ did carrie our sins vpon his soule but vpon his bodie, because they tormented the son of God without any fault committed by him. Not doing any sin they did accuse him of sin, and not being a sinner he did satisfie like a sinner. *Cyrillus* vpon S. *Iohn* sayth, The sins which were lodged in our soules, Christ did cast vpon his owne flesh; whereof it followed, that Gods iustice finding them there, like vnto one who had receiued theeues and harbard malefactors, he crucified him, and fulfilled iustice. And doest thou not know, O good Iesus, that it is a lavv kept of old, that in whose hands the theft is found, that he giue accompt of the theft and also pay for the theft? Who could haue ben able to crucifie thy holy members, if thy holy father had not found harbered in them all my offences? writing at the gates of thy house, *hic peccatores recipit*, and he doth eate with sinners, how should it be that they should not handle thee like a sinner, and punish thee like vnto a sinner, seeing that thou doest receiue malefactors into thy house, and art loaden also with sinners. *Barnard* saith, Who did command thee O good Iesus, who did command thee to put of thy owne holy garments, and in stead of them cloth thy self in other mens stolen coates, which thou diddest at the foot of the crosse, when thou diddest put off thy owne innocencie, and put on thee my fault? *Damascen* sayth, That he did beare our sinnes in his bodie, vvhen the eternall Father did find vpon his sonnes members, all our sinnes, by reason

wherof he & they, they and he, were executed and ſlaine on the croſſe, inſomuch, that for no other thing, but becauſe Chriſt entred in to part the fray, he was there ſlaine of thoſe alſo which quarrelled.

CHAP. XXXI.

Of the houre when they began to crucifie Chriſt, and how that firſt of all he offered his heart to be deuided on the croſſe, and his leaft hand to be nailed.

HOra erat tertia & crucifixerunt eum, ſaith S. *Marke*, in his 15 chapt. as if he would ſay, The ſonne of God being come to the mount of Caluarie, and the halter being taken away which he had at his throat, and the cords looſed which his hands were tied with, they did crucifie him betwixt two open theeues, putting him in the middle, as though hee had beene captaine of them.

For ſuch high miſteries as are here to be touched, and for ſuch newe matters neuer before heard of, ſuch as we muſt ſpeake of, it ſhould be needeful for vs to haue the tongues of Angels, the ſpirit of prophets, and the gift of the apoſtles, and the contemplation of holy contemplatiue men, becauſe that the miſteries of the croſſe, and the dolours of the paſſion of Chriſt, are better to be taſted then to be written of.

I call vpon thee then wounded Chriſt, and beſeech thee that thou wouldeſt guide my penne in that which I ſhall write, and make my hart ſoft to feele that which I ought, in ſomuch that at one time, my eies may betake themſelues to weepe, and my fingers to write. And I ſommon you to appeare, O my eies, and I cite you alſo, O my heart, to the end you may be witneſſes, and be preſent at all the miſteries which my penne ſhall write, and at all the torments of my God which I ſhall ſpeake of, ſeeing that you haue farre more reaſon to bewaile and weepe them, then he had to ſuffer them.

To

To what end doe you thinke that I cite you, O my eies, and to what end doe I sommon you O my heart, but only to sweat with holy Iesus bloud at your pores, and to bath with teares my sorrowfull cheekes.

O good Iesus, O the loue of my soule, if I could feele some small part of that which thou diddest feele, and could tast a little of that which thou diddest tast, howe were it possible that my teares should not blot out all that which my handes doe write? *Plorans plorauit in nocte, & lacrimis eius ne in exillis eius*, saith the great Prophet *Ieremy* in his Lamentations, as if he would say, After that sorrowful Ierusalem, did see the Caldeans caried away captiue their neighbours, beat their walles down to the ground, their teares were so many and so continuall, that their cheekes were neuer drie neither day not night.

Ieremy could not more liuely haue set forth his Lamentation, then he did in these wordes, for to say *Plorans plorauit*, is to say, that he did not only weepe with his eies, but he did weepe also with his heart, and it is to say that the aboundance of teares was so great, that one drop did followe an other.

When one drop doth followe an other on his cheeks who weepeth, it is an euident signe that he loued that well, for the which nowe he weepeth, and that he of whom he complaineth, did him great hurt. O my soule, O my heart, is it not greater reason, that you should weepe the death and pasion of the son of the liuing God, than for *Ieremy* to lament and weepe as he did the captiuitie of the Iewish nation? Sorrowful *Ieremy* doth weepe, and neuer ceaseth weeping, for the throwing downe of the olde walles of Ierusalem, and doe you forget to weepe and bewaile the pulling asunder of euery tender ioint in good Iesus? comfortlesse *Ieremy* cannot comfort himselfe, when hee seeth the streets of the holy cittie ouergrown with grasse, & canst thou do it O my heart, now that thou doest see them watred with bloud? Lend me O great *Ieremy*, lend me I pray thee, some few of these thy teares, not for to weepe for the stones of thy holy citty, but to complaine of the faults of my sinfull soule, for although it bee true, that the Iewes did accuse my Lord and master, yet not they, but my sinnes did crucifie him.

It

It is time now that we come to speake of this lamentable case, and make relation of that great spectacle, which was the greatest that euer was seene, or heard off in the world, for if we compare all others vnto the losse of the life of the sonne of God, they are all but a shadowe. We may well call all famous men a shadowe, and all such as vndertooke great actions, and also all such which in times past did atchieue heroicall vertues, for because he is not yet borne, who for the redeeming, and curing of all the vvhole world, vvould loose his ovvn proper life. *Barnard* vpon *Qui habitat*, We shall highly account of it, that Christ vvould die for vs, but yet it is much more to be esteemed, that he did offer himselfe so willingly vnto it, because the loue which the son of God had in his heart, towards vs, was of greater force and vehemency, than the dolour and griefe which did torment his body. *Ecce homo vnus supra montē, in manu eius erat calamus, mensura sex cubitorum, & mensus est latitudinem ædificij*, saith the great prophet *Ezechiel*, as if he would say, Among the great visions which I did see, neer vnto the riuer of *Cobar*, the one was that on the top of a very high mountaine, which was neere vnto Ierusalem, a man standing alone, who held in his hād, a reed of six cubits in length, with the which, hee did measure a building which was newely made in that place. This is without all doubt a wonderful figure, but yet the fulfilling of it much more wonderfull, seeing that in it, we are shewen and taught how the son of God, was put to death on the true crosse, and howe on the same crosse, and in the same place, he was measured. We haue great reason to say, that this newe building is the blessed humanitie of Christ, which was newer then all the nouelties in the world, seeing that he only was borne of a virgin, formed by the holy ghost, vnited to the word, and neuer defamed with sinne. The very high mountain where the prophet sawe this vision, is the mount of Caluary where Christ suffered his death and passion, and if the scripture doe call it a very high mountaine, it is not so much for the hardnes of the ascent of it, as for the holy bloud which was shed vpon it. The reed with the which the building was measured, is the crosse, on which the redeemer of the world did suffer; and he who busied himself in measuring the building, is the vngratful Iewish people

in

inſomuch that the meaſuring of the building with a reed was a figure, how they would meaſure Chriſt on the croſſe from the feet to the head. What doth he meane when he ſaith that that reed was ſix cubits long and no more, but that pittifull meaſuring was to be made in the ſixt age of the world? *Gregorie* vpon *Ezechiell* ſayth, The meaſure with the which the meaſurer of Ieruſalē did meaſure with, was not a ſound poule, but a hollow reed, to teach vs by that miſterie, that in the meaſure which Chriſt meaſured himſelf with on the croſſe, not the marrow of his godhead, but only the barke of his ſacred manhood did ſuffer, becauſe it is repugnant vnto his naked deuine eſſence, not only to ſin but alſo to be conſtrained to die. For a high miſterie, and deepe ſacrament, the croſſe on which Chriſt ſuffered, was figured by the hollowe reed which Ieruſalem was meaſured with, becauſe that as he who breaketh a reed, hurteth but the vttermoſt rind, ſo when the maker of the world was broken and pulled aſunder on the croſſe, death did not hurt him in his moſt ſimple deuine being, but only as he was made man. It is alſo to be noted, that that man did not meaſure the length but the breadth of the temple, to giue vs thereby to vnderſtand that the breadth of Chriſt which is his manhood may be meaſured, but the length of God which is his godhead, can neither be meaſured, nor much leſſe waighed: for my owne part I ſay and confeſſe, that if we could find a beginning or an end in God, I would not beleeue him for God. It wanteth not likewiſe a miſterie, that the reed with the which that man did meaſure the temple, he touched but with one hand, wherin is ſignified that although they did meaſure the ſonne of God with the reed of puniſhment, yet they touched him not with the rod of ſinne, becauſe that the innocencie and puritie of Chriſt no man can ſtain or ſpot, nor make compariſon with him. The houre being then come, in the which the true *Iſaac* was to bee ſacrificed, after the halter was ſlackened which he had at his throat, and that he was ſpoiled of the garments which he wore, the hangmen commanded him to ſtretch himſelfe at length on the croſſe, becauſe they might ſee where they ſhould bore the holes to put in the nayles. *Anſelmus* ſaith, That to put a man vpon the croſſe and there to crucifie him with nayles, is ſuch a torment

that

that there is none like vnto it, to take away his life, nor any more infamous puniſhment of his credit. It was not needfull to commaund him twiſe, nor yet intreat him to lie on the ground, and to meaſure himſelfe at length on the croſſe, becauſe thirtie and three yeares he and the croſſe, and the croſſe and he, made way to be betrothed. And the Iewes thinking that they did meaſure and crucifie him, it was not ſo, but the croſſe and he did embrace the one the other. The loue was ſo great betwixt the Lord and the bridegrome, and the croſſe and Chriſt, that the better to ratifie and eſtabliſh the matrimonie betweene them, where as all others which are betrothed giue but their bare hands, Chriſt and the croſſe gaue hands and feet, when he ſuffered his feet to be nailed, and his hands crucified. As ſorrowfull Ieſus at that houre when this was done was ſpoiled of his garments, or rather to ſay the truth of his skin, the pittifull caſe was, that as they did ſtretch him on the croſſe to take his meaſure, and take him away againe to bore the hoales, there did ſticke ſo much bloud on the croſſe, that there needed no marke of any other die. O high miſterie, O louer ſuch as neuer was ſeene before, ſeeing that when thou diddeſt betroth thy ſelfe with the croſſe, thou diddeſt preſently giue her a downe, and enrich her with iewelles: for if ſhe did receiue thee into her owne houſe, thou diddeſt giue vnto her of thy holy bloud. It doth well appeare O good Ieſus, it doth well appeare, that thou doeſt take the croſſe willingly for thy ſpouſe, ſeeing that thou doeſt meaſure thy ſelfe with it, not being forced by any, and wilt not come downe being of many thereunto requeſted. The croſſe lying then vpon the ground, and Chriſt ſtretched at length vpon him, although the print of his length was very well proportioned with his owne bloud, yet notwithſtanding the falſe hangmen did falſifie his meaſure, taking it ſomewhat ſhorter then the true ſtature of Chriſt did require, becauſe that by this occaſiō they ſhuld not only crucifie him, but alſo pull one ioint from another. O my ſoule, how is it poſſible ſeeing thy good Ieſus in ſuch a narrow paſſage, that thou ſhouldſt not be very much diſmaied; & in ſuch perplexity, & thou not in great wo; in ſuch perplexed agonie, & thou not falling into a ſound; and ſo neere vnto the laſt iomp of death,

and

and thou not to die in the place with him? Howe ſhould not the heauens be afraid, and hell quake, ſeeing him to be meaſured by inches, who commaunded Ieruſalem to be meaſured by yards and poules? what newe thing can there be in the world comparable vnto this, to ſee the meaſure of him to be taken vpon a peece of wood, who commaunded the Temple to be meaſured with a reede? how is it poſsible that they do at this day as they doe, to meaſure the members of his body, to crucifie them on the croſſe. O good Ieſus, O the redeemer of my ſoule, by this miſterie I coniure thee, and for the reuerence of this ſpectacle, I beſeech thee, that when before thy dreadfull day of iudgement, my merits ſhalbe meaſured with my demerits, that thou wouldeſt haue more pittie on me there, than the torturours had on thee here. For if thy meaſure be ſuch as my life hath beene from the preſent time, I yeeld my ſelfe aſwell condempned as thee crucified.

S. *Barnard* ſaith, That in that high ſpectacle of the death of Chriſt, euery one which was there preſent had his office: the tormentors buſied themſelues, and tooke the charge of boaring the holes; the Centurion to guard him, the Iews to make an outcrie, the criers to crie, the hangmen to hammer in the nailes, the angels to wonder, the elements to be troubled; the common people to looke on, *Mary Magdalen* to ſigh, and the ſorrowefull mother to weepe. In the meantime, whileſt they were a boaring of holes in the croſſe, and digging the rocke, preparing the nails, and whileſt they brought the ladder, woful Ieſus was beſet with tormentors, naked of garments, without any friends, mocked of all men, ſtretched vpon the ground, quaking with cold.

What wouldeſt thou that I ſhould ſay more vnto thee, but that at the ſame time, they were boaring of holes in the croſſe, & al his body ſhiuering and trembling? Doeſt thou ſay at one time, O good Ieſus, that thou doeſt come to put fire in all the world, and at an other, doeſt thou ſtand ſhiuering with cold? S. *Barnard* ſaith in a ſermon. The cold which thou haddeſt at the foote of the Croſſe, O good Ieſus, the ſinnes which I haue cõmitted did rather cauſe, than the elements which thou didſt creat; becauſe at that time there was more fire, without compariſon, in thy holy

ſoule,

ſoule then there is now in the mount Aetna, If one ſparkell of the loue, and heat which did burne in thy bowels ſhould come out of thy breaſt to burne, it is no doubt but it would burne the heauens, and ſet the earth on fire, for if they did end thy dolours with the croſſe, nothing brought thee thether but thy loue. When they did ask the ſon of God that he would come downe from the croſſe, he did not ſtay there becauſe he was nailed to it, but becauſe he was enamored of it; and therupon it is, that if with three nayles his fleſh was hanged, with terme thouſand nayles of loue, his bowels were faſtened. *Foderunt manus meas & pedes meos, & dinumerauerunt omnia oſſa mea*, ſaith the Pſal. ſpeaking in the perſon of Chriſt, as if he wold ſay, At that very houre that they nayled me on the croſſe, they did naile my hands in ſuch a faſhion, and without all pitie did bruſe my feet, and ſo cruelly did wreſt my ſinnewes, and ſo inhumainly did diſioint my bones, that there was no member in my bodie without greiſe, nor bone which was not told. *Auguſtine* vpon theſe words ſayth, That as *Dauid* had propheſied this pittifull figure, ſo the ſonne of God did fully accompliſh it, ſeeing that on the tree of the croſſe his hands were bruſed and broken with the nayles, and all the parts of his bodie diſiointed and pulled a ſunder with torments. If a man cannot ſuffer that his nayles be too neere pared, how vvould he ſuffer to haue his whole hand broken? Becauſe the hands of all the bodie are moſt full of ſinnewes, what did he not feele vvhat did he not feele? what did he not ſuffer, when the nayls did enter in at the palms of his hands? The houre being then come in the which that moſt ſacred humanitie ſhould be martired, and the redemption of the vniuerſall world perfected, they did command holy Ieſus to ſet himſelfe at length vpon the croſſe, not hauing any garment at all vpon him, which they did command him to doe, not becauſe they vvould againe take his meaſure, but to nayle him vpon the croſſe, and vtterly to take his life from him. Stretch thy ſelfe at length then O good Ieſus, caſt thy ſelfe O my redeemer vpon this thy laſt bed, which euer thou ſhalt caſt thy ſelfe vpon, and this is alſo the laſt time that euer thou ſhalt lie downe in this vvorld, and that which cannot be ſpoken without teares is, that thou ſhalt not caſt thy ſelfe vpon this bed to ſleepe, but to

die,

die. Howe is it posible for me, O good Iesus, to recite in order thy cruell martirdome, and not to sowne at euery torment? geue me then O good Iesus, some strength, to the end that my soule may tast some-what of thy pasion, and to the end that I may haue constancy, in writing that which I shall write to thy glory, for as thou dost see nowe O great Lord, as I am nowe a writing, I stand sighing and sobbing, not for the paine which I haue passed through, but for the coldnes of deuotion, which I feele in my selfe. Well then the crosse being boared through, and the nailes brought and sharpned with the hammer, the tortorours in a readines, calling for the hangman, and Christ streched at large vpon the crosse, they began to naile his leaft hand, the hangman hauing no pittie at all on that which he did; for besides, that hee knew not what he did, the synagogue payd him wel for his pains. *Anselmus* saith, that because the Iewes could not lay their hands vpon Christ, they had agreed with the tormentours, that they should vse many great reproches and iniuries against Christ, and geue him many kind of torments: in somuch that the cruel hangmen were entreated by the Scribes, suborned by the wise, and paied by the Pharesies. At the time when the naile entred into that holy hand, his flesh was broaken, his skinne opened, his sinnewes shronke, his armes out of ioynt, the gristles of his breast broake, one bone leapt from another, his vaines waxed drie, and his gristles pulled the one from the other. Howe is it posible for a bodie, of which there is such an anotomy made, to liue so much as one houre? such experiences & such anotomies as these be, phisicions are accustomed to make in men which are already dead; why doe they then make them in thee O pittifull Iesu, when thou art aliue? *Cyrillus* vpon S. *Iohn* saith, Not without a deepe mistery, the same order that our first father kept in saying, Christ did likewise obserue in suffering; for as the first *Adam* did stretch out his hand to the tree, to gather the fruits, so the second *Adam* did reach out his hand on the crosse to be nayled; in somuch that euerie point of the sinne, Christ bore in his martyrdome.

It is three thousand years agone since that old theefe stole the fruite in the garden, and doe they nowe naile his sons hand for it

on the pillory? they did first naile the hand of the heart, which is the left hand, because that the heart of Christ, should pay for that, which the heart of *Adam* did offend; & the hand of Christ pay for that which the hand of *Adam* did steale. Before all other things, in one day, and one houre, and alike, Christ did offer vp his heart on the crosse, because they should deuide it, and his hand because they should naile him, wherin he did let vs to vnderstand, howe from the heart he did loue vs, and howe in truth and in earnest he did redeeme vs.

If the sonne of God, should first haue offered his right hand, which is not the hand of the heart, it might haue seemed that he had redeemed vs against his will, and not of his own accord, but in offering his left hand to martyrdome, which is neere vnto the seat of the heart, he did let vs vnderstand plainly that together at one instant, he caried to the crosse, in his heart the loue, and in his hand the griefe.

CHAP. XXXII.

Howe they did naile Christ his right hand, and howe in Salamons house, there was no hammer heard, and that the flesh of the sonne of God was all knocked with hammers.

Confractum & cõtritum est malleus vniuersæ terræ, said God by *Ieremy* in the 50. chap. as if he would say, Reioice O house of Iacob, and be glad O people of Israel, because the hammer, with the which they did hammer all the world, is all broken, and beaten as small as sand. Speaking literally, the Iewes cannot say, that by the hammer are vnderstood the tyrannicall kings of Ægypt, who badly intreated and kept in captiuitie all the Iewish nation: for ouer and besides that they were not such great Lords, that they could beat and knock all the world, the captiuitie of the Iewish nation, is not as yet at an end. The hammer is not broken, which doth knock the peopeople of the Iewes, nor shall not be broken vnto the worlds end,

end, for as long as they will not beleeue, so long they will not cease to hammer on them. Accordingvnto S. *Ieroms* exposition, who is the hammer which doeth knock all the world, but the cursed diuell, whom all the earth doth obay?

Nowe it is to be seene, that with so many blowes of a hammer we are stroken, as with temptations we are tempted of the diuel. *Origen* vpon *Esay* saith, That we shall not go much amisse, if we say that the hammer is the diuell, the nailes vices, the crosse the world, he who is there crucified a naughtie person, in somuch that the diuell hath aswell a crosse to crucifie wicked men with, as Christ hath a crosse on which good men doe suffer.

With three nailes only, the sonne of God was nailed on the crosse, but the wicked diuell, holdeth a naughtie man fast with a thousand kinds of vices, and euen as the nailes entered into Christ his hands, through force of many blowes with the hammer, so vices doe enter into the soule through the strong knocks of temptations.

Nowe thou art to learne my brother, that that which they call hammering in the house Christ, they call tempting in the company of the diuell. Who did euer depart out of this world, who was not first knocked on by Christ, or tempted by the diuel? For the Prophet then to say, that nowe the hammer of all the world is spoiled and broken, is to assure vs, that in the passion of Christ, the diuel was vtterly ouerthrowne & ouercome, because the sonne of God, did suffer himselfe for no other cause, on the crosse to be hammered, but because the diuell should no longer subdue and rule ouer vs. It is to be noted, that *Esay* doeth not only say, *Quod malleus confractus est*, but he doth also ad, *Contritus*, to wit that the hammer is not only broken, but also beaten, and grownd small: all which was fulfilled in the diuell, when our Lord did take from him, the boldnes to commaund, & the power to ouercome. S. *Gregory* in his regiſter saith: Christ hath left the diuell and his hammer broken and bruſed, or if he hath left him any strength at all, it is not to tempt, but only to exercise vs: in somuch that the temptations and aduersities of this world, are but mosse in the field, out of the which, the bee gathereth hony, and the spider poyson. For Christ to charge himselfe

with nailes, was nothing else, but to discharge vs of vices, and to suffer himselfe to bee hammered, was because they should tempt vs no more, because the diuell is much more importunat, in desiring to bring into the world one vice, then the tormentors were to put through Christ his hand one naile. O good Iesus, O the loue of my soule, if thou wilt doe me any good, let it be that thou crucifie me with thy nailes, and not the diuell with his vices, for without all comparison, the naile vvhich vvas made of sinne, doth more hurt in the conscience, then that vvhich vvas made of yron.

To come then vnto our purpose, the least hand being nailed, as the torturours vvould immediatly after, haue nayled the right, they could not doe it, nor put it in execution as they determined: because the excesius paine of the other naile, did so shrink vp his arme, that he came not neere by three inches to the hole vvhich vvas boared to put in the naile.

Howe was it possible that his arme and hand should meete aright, with the hole which was made for the naile, his sinnewes being shronken, his vains droonke vp, his flesh blacke and blew, his body without bloud, his arme out of fashion, and his hand hauing the palsie? Then they drewe out the right hand, to bring it vnto the hole, and they drawe also very mightily the least arme, for feare least the naile should be torne and rent out of the flesh, insomuch that they did naile him. O Virgin, doest thou not heare the cracking which the bones make, when they are put out of ioynt, and the renting of his members, when the one is drawne from another? The spirit is wont to ioy in one, that which men do skatter abroad into many parts, howe then dare the torturours disperse and skatter those holy bones, which in thy holy bowels were knit together by the holy-ghost? Hauing receaued the torment, of drawing first the one arme, and then the other, the hangmen assayed to put his hand ouer the hole, and the naile being put in the middest of his holy hand, they strike so many blows on the head of it, that it stroke in the flesh, broke his skinne, rent his sinnewes, and did reach vnto the post, burst into the hole, and go through it to the other side. And because the naile was long and bigge, and square and rough, and

flat

flat at the end: it is to be beleeued that he took some of the flesh with him, and appeared on the other side bathed all in bloud. *Ybertinus* to this purpose saith, If they tooke a garment from thee, they gaue thee another presently for it, and the qualitie of it was, that the boord whereon it was cut, was the crosse, hee who did cut it was the hangman, the cloth wherof it was made, was thy body, the needle with the which it was sowen, were the nailes, and the time for the which they gaue it thee, were but three hours. *Anselmus* saith likewise. Why doest thou not die, O my soule, seeing as thou doest see the hand of thy God knocked with a hammer, and the flesh of good Iesus with yron? O cruell hammer, doest thou not see, that at one time thou doest knocke the sonne, and martireth the mother? Of a flat hammer, thou art become a sharp sword: For to strike in the nailes thou doest serue for a hammer, and for the heart of the mother thou doest make thy selfe a sword, seeing that at one time, thou doest rent the sonne his hands, and breake the mothers bowels. If we call the sorrowfull mother, the mother of the martyr, why shall we not call thee O good Iesus, the sonne of her who is martyred? The sorrowfull mother was martyred in her heart, in seeing her loue to die, shee was martyred in her eies, in seeing so many woundes, shee was martyred in her eares, by hearing so many blasphemies, and in her body, through great care and anguishe. Tel me I pray thee which of the two is the greater martyrdome, that which endeth in one day, or that which endureth all the time of our life? from the first houre that the sorrowfull mother, did bring her sonne into the world, vntill shee did put him into his graue, her exercise was nothing else, but a long martyrdome, because that before that they should put him to death, she greeued to see that they would put him to death, and after that hee was dead, shee did weepe to see him dead. *Malleus & securis, non sunt audita in domo Salomonis*, saith the holy scripture in the third booke of the kings, the 6. chapt. as if he would say, The boords were so well ioyned, and the timber so well measured, which they caried to king *Salomons* pallace, that there was no blowe of axe giuen, nor no sound of hammer heard. It is also written in the third booke of the kings, *quod faber ferrarius non est*

inuentus in omni terra Israel, to wit, that the Philistias had forbidden the Hebrues, that in al the land of Iurie, there should be no smith, nor smithes forge, where they might make any weapon. O glorious lawe, O happie decree that this was, if it would haue lasted vntill the comming of Christ, for if there had been no smith in Ierusalem, they could not haue crucified the sonne of God with nailes, but the griefe is, that to place in order the boords in *Salomons* house, there wanted smithes, and to crucifie the body of Christ there were too many nailes. O eternall father O thou which art older then all eternities, why doest thou consent that in *Salomons* house which men made, there should neither axe nor hammer sound, and yet the sacred temple which the holy ghost did frame, diddest permit and suffer to be hammered? O you princes of *Moab*, O you strong Philistians, why doe you suffer, that against your lawes and decrees, the Iewes should haue a smithes forge in the mount of Caluary, where there are so many and such thick knockings with hammers, that they sound to heauen, and make al the holy powers afraid? O cruell nailes, O bittter hammers, seeing you durst not in *Salomons* pallace touch the plained boords, why dare you nowe breake his holy hands? What newes is this O Ierusalem? what newes is this? was there not vntill this time, a smith to be found in thy kingdome, who could sharpen a coult-yron, and doe there not nowe want smithes to make nailes for Christ? be of comfort O comfortlesse mother, be of good courage, for there remaineth much for thee to heare it, and much more for thee to see, for if the blowes of the hammers come nowe to thy eares, within this halfe hower, thou shalt see the sonne crucified before thy eyes. Awake then O my soule, awake at the sound of the boaring of the holes and at the crying of the torturours, and at the thundring of the criers, and at the pulling a sunder of his members, & cracking of his bones, and at the sound of the hammers, for if they would obserue iustice in the flesh of Christ, thou and not Christ shouldst be executed by iustice. In whom could the nailes of yron be better imployed, then in thee O my soule, which diddest make the yron? Of what but of thy mortall offences, as of yron, did they make their nailes for thy louing God?

CHAP.

CHAP. XXXIII.

Howe the croſſe and Chriſt crucified were liſte vp, and when Chriſt his feet were nailed, the hammer did ſtrike no leſſe in the heart of the mother, then in the fleſh of the ſonne.

Leuabit ſacerdos manipulum. Spicarum, eorum domino, vt acceptabile ſint, ſaid God vnto moyſes in Leuit. the 23. chap. as if he would ſay, When the children of Iſrael ſhall enter into the land of promiſe, they ſhalbe very carefull, that of the firſt handfull of corne, which they ſhall cut, they giue vnto the prieſt, a handfull of eares bound vp, to the end that he may offer it in the temple: the which handfull, he ſhall ſet in ſome high place, becauſe it may be acceptable vnto me, and profitable vnto his people. We ſhall not ſay amiſſe if we ſay that the land of promiſe is the church; the ſeede ſowne, are the faithfull; the hooke with the which they are cut downe, is death which doeth make an end of them: the cutting and the reaping of the corne, is the dieng of the faithfull; and the firſt handfull, is the ſonne of the liuing God, who was offered vp in the mount of Caluarie, when he was for all the world there crucified. It is to be waighed, that God did not commaund them to offer vnto him, a great burden, but a ſmall handfull, to teach vs thereby, that not the highnes of his diuinitie, but the lownes of his humanity, ſhould be offered and ſacrificed vnto him, which was but a ſmal eare of corne, in reſpect of his infinit diuine nature. *Cirillus* vpon Leuit. ſaith, Note & mark well, that of all the handfuls and bundels which they ſhould cut, God did commaund them to offer him only one of them, becauſe that of all the men which euer haue been borne in the world, or euer ſhalbe, Chriſt only was he, who ſhould redeeme vs. In the faithfull giuing of one eare of corne, God did accept all, and for the merit of one handfull he accepted all; by this we will ſay, that in the merit of Chriſt his bloud only, all the world ſhould be ſaued, and that is the cauſe, that one only eare, was more profitable vnto the

church, then all the sheaues vnto the sinagogue.

Saint *Mathew* in his Genealogie of Christ reciteth foureteene kings, fourteene dukes, and fourteene preists, all which catalogue he doth bring in to proue, that of all those two and fortie bundels Christ did descend, and yet that small handfull Christ did redeeme vs.

Eſicius vpon this place sayth; That when the holy scripture, doth call Christ, a gripe or handfull bound vp, it is done for a misterie, for euen as the handfull of corne is but one handfull, and yet the ears and grains which is in it very many, so likewise was it in Christ, in whom although there was but one person only, yet there was conteined in that one person, all the secrets of the deuine essence. *Origen* sayth, that that handfull of ears bound vp, was the vnion which the word made with man, the which was so faithfully and surely bound and knit, that although it was afterward in his passion slackened, yet it was neuer vnlooſed. Neither is it one of the least misteries that God did command in the law that when they would offer that handfull of ears of corne they should put it in the highest place of the temple, by this to teach vs, that the true son of God should die lifted vp vpon the crosse, where he might be of the wicked seene, and of the good worshipped. When was the handfull of ears of corne offered vp in the temple, but when holy Iesus was for our sins on the crosse crucified? In steed of the first fruits that handfull was offered vp for all the other handfuls: and so Christ was offered vp, as the first fruits of the quick and the dead, because he and no other was the first which did rise from the dead, and the first which did conuerse among men without spot of sin. Speaking more particularly this high figure was accomplished at the foot of the letter at the time of his passion, when they nailed to the crosse the son of the liuing God, and afterward lifted him vp into the aire. His hands being nailed, and not his feet, the torturers, sergeants, criers, hangmen altogeter take the crosse and crucified Iesus, and began to lift him vp from ground into the aire, crying aloud, let him goe let him goe; hold, hold, vp, vp, now now, now the foot is in the rock. In the top of a rock they had picked a deep hole where the crosse and he who was crucified, should stand in the view of all

the

the world, becauſe it ſeemed vnto the Iewes that it was but a ſmall infamie to Chriſt, to heare that he was crucified only with the eares, if they did not ſee him who was crucified with their eies. The matter was alſo this, that as the tormenters did let go the croſſe on a ſudden, Chriſt his whole bodie ſhaked, at that ſuddein vnlooked for girke, which cauſed alſo in him a new feare, and a moſt greeuous paine, becauſe the wounds of his nailes began to bleed afreſh, and his bruſed fleſh to greeue and be exceeding ſore a new.

Anſelmus in his Meditations ſayth, When the tormenters did lift vp the croſſe, and he crucified, as the thorns were moued out of their place, and the wounds renued, and the nailes wreſted aſide, and his fleſh which cleaued faſt, to vncleaue, there beginne preſently to run ſtreames of bloud from his hands by his armes, and from his ſhoulders downe to his legs, and from his feet along downe the croſſe, inſomuch that in ſteed of the garment which he had before, he bathed himſelfe in bloud from the feet vnto the head.

And *Beda* ſaith vpon S. *Iohn*, that in that ſharpe going vp vnto the croſſe, as the hands of our Lord were nailed and his feet looſe, his bodie ſwaied vp and downe on the croſſe, and tottered in the aire, and ſtroke oftentimes againſt the knottie tree. At the lifting vp of our Lord vpon the croſſe (ſaith *Vbertinus*) the tormenters made a noiſe to him, the Iewes cried out at him, his freinds wept for him, his acquaintance greened, ſtrangers tooke pitie on him, inſomuch that ſuch as the heart was of euery man towards Chriſt, ſuch was the countenance he did ſhew. O my ſoule why doſt thou not hang on him who hangeth on the croſſe or why doſt thou not fall on the ground with the mother which is downe? how is it poſſible that thou ſhouldeſt liue contentedly or be in ſecuritie, ſeeing that the ſon is dead, and the mother before thy face ſo afflicted? S. *Barnard* ſaith, That when they did lift thee vpon the croſſe, who but thy mother did firſt put eies vpon the, ſeeing that thou waſt the light and comfort of her eies? his fleſh was ſo blacke, and all his bodie ſo bloudied and his face ſo diſfigured, that if the Virgen did know him, it was not ſo much in reſpect of his countenance, as by the cries which the criers gaue

of

of him. *Non est in specie neq; decor & vidimus eum, & non erat aspectus*, said *Esaias* speaking of the same matter in the 23 chapter, as if he would say, The sonne of God was in that case vpon the crosse, that how much so euer we behold him, yet we cannot know him, for he had no flesh in his bodie which was not beaten blacke and blew, nor skin which was not slaine, nor sinnew which was not wrested, nor vain which was not broken, nor bone which was not a weary, nor member which was not wounded. *Ierome* vpon *Esay* sayth, that this high figure needeth no glosse, but is to be vnderstood of Christ litterally, seeing that on the crosse he had his armes crucified, his feet nailed, his bodie embrued with bloud, his eies sunk, his haire torn, the eues at his side, & round about him the torturers. *Remigius* saith, That Christ did spoil himself on the crosse, of his own garments to attire vs, of his merits to sanctify vs, of his credit to make vs of abilitie, of his life to viuifie vs, & of his beauty to honor vs. If he should not haue giuē vs his merits at the foot of the crosse what should become of vs? who should haue knowne what euerlasting life had ben, if good Iesus had not giuen vs his life? Who durst haue appeared before his holy face, if our holy Lord should not haue lent vs his beautie? how is it possible, O *Esayas*, that the sonne of God should not seeme vncomely and euil-fauoured vnto thee, seeing that vpon his shoulders, are loaden all the filthines and wickednes in the world? *Bonauenture* in his Motiue of loue, sayth, that when the sad mother beheld her sonne so iniuried, and what was the end of his bitter martyrdome, and when the tormenters began their cries, her sorrowing begā likewise in her, in so much that how much the higher Christ was lifted, so much the more her affliction encreased. *Agmon* in his glosse sayth, Not without a high misterie *Esayas* doth say, that not only there was no beautie, nor comelines in Christ, but also that there was no token nor shew that there had ben any in him, because that all that could doe vs any good he gaue vs, and all that could hurt and preiudise vs, he tooke from vs. Well the Iewes then perceiuing, that all that blouddie bodie did hang only by the hands which were nailed, they remembered also to naile his feet, not with any meaning to mitigate that greeuous paine of his, but only to shorten his life the sooner.

The hangman then taking the naile in his hand, and putting one foot on the crosse and the other on the rocke to stand on, he did put Christ his left foot vpon his right, to the end he might naile them both together with one naile. And putting the naile in the middest of his foot, and beginning to knocke, the naile entring into the first foot, and then pearcing the second, sticketh fast in the wood, tearing his skin, bruising his flesh, cracking his bones, and also shortning his sinnews.

Vbertinus sayth, The hands are full of bones and sinews, in respect of the other parts of the bodie, but in respect of the hands, the feet are much more fuller of sinnews, because it was as equall torment vnto Christ, for the naile to enter through those ioints full of grestels and sinnewes, as if they had thrust it through the middest of his bowels. O cruell hammer that thou art, for thou must know that with one blow thou doest boare through the heart of the mother, and pearcest through the sinnewes of the sonne, and doest cleaue the drie wood. O pitiful mother, he that could haue ben by thee in that distresse, when thou didst heare, see, goe and come, to lift vp and pull downe, take away and put in, threaten and strike those holy feet with these cruell hammers.

Barnard de Sancta Virgine sayth, O comfortles mother, tel me I beseech thee, those continuall blowes, that playing of the arms, that breathing of the torturers, and that casting downe of hammers, where did they light but vpon those holy ioints, and in thy sorrowfull bowels? O cruell enemies, seeing that the law doth forbid you to seeth the lambe in the milke of the mother, why doe you at this day seeth at one time the lambe and the caw, the mother and the sonne; him in the milke, and her in the bloud? When doe they seeth the sonne in the milke of his mother, but when from the crosse he doth see his mother which brought him into the world, and the breasts which gaue him suck? Haue pitie then on him, and compassion on thy selfe, O comfortles mother, for if thou doe not hide thy armes in the which thou diddest bring him vp, and if thou doest not couer the breasts, with the which thou diddest giue him sucke, and if thou doe not turne from him thy face, with the

which

which thou waſt wont to cheriſhe him, and if thou doe not ſuppreſſe thy voice, with the which thou waſt wont to make him ſtill, be thou aſſured that ſooner will end thy compaſſion, than his paſſion. Moderat theſe ſighes, appeaſe theſe ſobbings, temper theſe teares, bridle this loue, for otherwiſe death wilbe haſtned in the ſonne, and life ſhortned in the mother. If thou doe ſeeth him in milke, and he ſeeth thee in bloud, of whom but of thee ſhall we ask the death of thy ſonne, & of whom but of thee, ſhall we demaund the life of thy mother? the torments which the ſonne gaue vnto his mother, and the martyrdome which the mother gaue vnto her ſonne, were not in their bodies, but in their hearts, and thereupon it is, that ſo much the greater were their pains, by how much the deeper they entred to the quick of their bowels. All this is out of S. *Barnard*. At the entring in of the naile through his feete, and at the quick & ſtrong playing of the hammers, the croſſe did ſhake immediatly, and the wounds of the other nailes were opened, in ſuch ſort, that the bloud came iſſuing out of his armes, like vnto two fountaines, running down his body very faſt, and like vnto another liuely ſpring, the bloud ſtreamed from his feet, down along the croſſe. O prodigall ſonne, O moſt liberall and magnificent redeemer, conſidering that one drop would ſuffice to redeeme all the world, why doeſt thou not leaue ſo much as one drop in thy vaines? O howe well the Prophet did ſay, *Apud dominum miſericordia & copioſa apud eum redemptio*, ſeeing that on the altar of the croſſe this day, there doth oblations abound, there doth griefe abound, and loue abound, & ſacrifices abound & worlds do want, merits doe abound and ſins do want, *Quia vbi abundauit delectio ſuperabundauit & gratia*. Do not diſcomfort thy ſelfe, O comfortles mother, for although the ſacrifice which is offered vp this day on the mount of Caluary, be greeuous vnto thee, and vnto thy ſonne coſtly, yet it is vnto the father gratefull, and vnto the world moſt profitable. Deuide thy ſelfe ſaith *Vbertinus*, and part thy ſelfe in two, O my ſoule, & with one hand gather vp the bloud, which runneth by the croſſe, and with the other, helpe the mother to riſe againe: for if his paſſion was acceptable to the father, thy paſſion ſhall be likewiſe gratefull vnto the ſonne.

CHAP.

CHAP. XXXIIII.

How that vpon one of Christ his garments, they did cast lottes, and the other they did cut in peeces, and how heretikes deerent in peeces the cote without seame, which the tormenters durst not meddle with.

Postquam autem crucifixerunt eum, diuiserunt vestimenta eius sortem mittentes, saith the Euangelist S. *Mathew*, as if he would say, Now that the torturers had left Christ crucified, they agreed to diuide the pray betwixt them, which pray was a loose vpper garment, so that all Christ his wealth did reach no farther then to two garments. *Augustin* seemeth to think, that one of the garments was of old rough cloth, and the other wollen yearn, not wouen in a loome, but knit like vnto gloues, which his mother was thought to haue made him when he was but a child, and that it grew with him by miracle. S. *Chrisostome* is of opinion, that the coat without seame was first made of many small ragges and peeces of course cloth, and then with a small threed knit ouer with net worke, because the difformitie of those peeces should not be seene, which was a common wearing among all the poore of Palestine, because it was not chargeable, and yet dured long. *Barnard* vpon *Qui habitat*, saith, That he who could haue seene the son of God in this life, might easily haue knowne him by his behauiour, because he was modest in his lookes, true in his speech, temperate in his diet, sober in his gate, profound in his preaching, long in prayer, and very poore in his attire. Holy Iesus was so circumspect in his speech, and such a patterne and example in his doings, that it may be thought that if he did attire himselfe in any garment, that it was rather for his honestie then for any curiositie. *Beda* vpon S. *Luke* sayth, Christ did shew himselfe to be very holy in all places, and yet most of al when he was crucified, because he had there great charitie, when he offered vp himselfe to die; great patience seeing he suffered such dolours; great abstinence, seeing he tasted of

such

such bitter gaul and vineger; great humilitie, seeing that he died betwixt two theeues; great clemencie, seeing that he praied for his enemies; and he had also great pouertie seeing that he died but with two bare cotes. I goe very far, and I beare false witnes against him, in saying that he died clothed with two garments, seeing that it is known for a truth, that when he yeelded vp to his father his soule vpon the crosse, he would haue couered himselfe with halfe a coat if he had had it.

The hangmen and tormenters had one eie to the deuiding and selling of those two garments, because that with the price of them they might be recompensed for their trauell and pains, and therefore they did vncloth Christ of them both at the foot of the crosse, because they should not be rent and torne with the nailes, nor stained any more with the bloud.

Hilary vpon S. *Mathew* sayth, That the sonne of God did rather commend pouertie vnto vs, by deed then by word, seeing that at the day of his death, he had no kingdomes to deuide, nor heirs to appoint, nor money to bestow, nor iewels to destribut, nor houses to bequeath, nor daughters nor sonne in lawes to benefit. What treasure could he haue hoorded vp, who entred into his Sepulchre with another mans shroud? A man can not better set out a mans pouertie and miserie, then to affirme of him, that his beginning was in a stable, and his end vpon a dunghill: and at his birth he was borne betwixt beasts, and at his death he died betwixt theeues, and that wich is more then all this, he neuer had in his life time a farme to liue on, nor at his death so much as one iewell to giue and bequeath.

All these conditions of miserie and pouertie, of whom may they be verefied so well as of thee, O redeemer of my soule? Art not thou he who was borne in Bethleem in a stable, and diddest come to die on the dunghil in the mount of Caluary? art not thou he who was borne betweene two brute beasts, and in the end did die bewixt two theeues? art not thou he who neuer had house to dwell in, nor a winding sheet to be buried in? what is more necessarie this day in the world then one coat to put on our backe, and a dish of water to drinke? on the altar of the crosse, the sonne of God had not a coat to put on, vnlesse it were of bloud, nor water

to drinke, but only gaule and vineger, all which our blessed Lord did, because that he leauing that which was necessary, we should leaue that which is superfluous.

S. *Barnard* sayth, How shall I dare O my good Iesus haue store of goodes, or a fine gowne, seeing thee vpon the crosse in thy naked flesh?

S. *August.* sayth, When I thinke with my selfe, how our Lord brought me naked into the world, because I should follow him naked, I find by my account, that I haue stollen all that from the poore, which I haue superfluous.

Diuiserunt vestimenta mea, & super vestem meam miserunt sortē, sayth the prophet *Dauid* speaking in the person of Christ, as if he would say, After that the Iewes had accused me, the gentiles giuing sentence on me, the tormenters crucified me, and the hangmen spoiled me, they did deuide my poore coates, and cast lots for them. O most renowmed king *Dauid*, if as thou wast a prophet to write these things, thou haddeest deserued to haue ben an Apostle, to haue seene them with thy eies, thou shouldest haue found it for a certaintie to haue ben true, that the deuisions which they made of his owne bodie, were such and so many, that that of his coates were the least among them all. Doest thou make reckoning of his coates which they deuide in the mount of Caluarie, and doest thou make none of his pretious bloud, which in so many parlors, hals, and streets they doe shead? Doest thou tell vs how his coat was cut in two with a knife, & not how his head was skorched with a thousand thorns? doest thou weepe and neuer cease bewailing, the diuiding and casting lots for his coat, & doest thou not remember to complaine and lament the dismembring of his bodie? seeing thou doest make so great a matter of it, that the torturers durst cut and deuide his coat, why doest thou not the like, to see the cruell nailes breake his flesh and sinnewes? The sonne of God will not say that they did deuide and cut his garments, onely seeing they did likewise deuide and cut the members of his bodie, his heart, his head, and his bloud, vpon all which the sinagogue did cast lottes, and yet all fell to the church. Saint *Basill* vpon the Psalmes sayeth, Although the sonne of God, vpon the altar of the crosse, made

an

anopen sale of all which he possessed, yet he made not such a deuision on any one thing as he did of his loue and grace, seeing that there fell part of it to the angels when he did restore them, to men when he did redeeme them, to his enemies when he did forgiue thē, and to all the elect, when he did ynite them to him. *Fluuius qui egrediebatur de loco voluptatis, diuisus est in quatuor capita.* Genesis 2. as if he would say; There issued out of the terrestriall Paradise, a famous fountaine or spring, and out of that spring foure riuers, and with those foure riuers were watered all kingdomes and signeuries of the world. We shall not say amisse if we say, that by *Adam* is vnderstood Christ; by the tree of life, the glorious crosse; by the terrestriall paradise, the mount of Caluarie; by the spring which did run, the humanitie which suffered; by the foure riuers which the spring did deuide it selfe into, the foure quarters which Christ his coat was diuided into. No man ought to meruell, if we compare the mount of Caluarie to the terrestriall paradise, although the one were a very sweet and cleane place, and the other very foule and filthie, because that the dunghill of the mount of Caluarie was a more glorious paradise to the church, then the first beautifull paradise was to the synagogue. *Ciprian* vpon the passion of our Lord sayth: that looke how great reason the synagogue hath to complaine of her father *Adam*, so great occasion haue we to vaunt of our redeemer Christ; because that vnfortunate *Adam* made of paradise a dunghill when he sinned, and the sonne of God made of a dunghill, paradise, when hee died for sinne.

S. *August* vpon Saint *Iohn* sayth, For the crosse of the redeemer to be one, and yet to haue foure corners, and for Christ his coat to be one, and to be deuided into foure peeces, is to giue vs to vnderstand, that the faith of the church which is one, and the bloud of Christ which is another, should be deuided and parted not into one kingdome only, but into all the foure quarters of the world.

And as it was then figured, so afterward in progresse of time it was accomplished, because there was no prouince nor kingdome in all the compasse of the world, vnto the which the faith and bloud of Christ should not be knowne. S. *Ierom* vpon Saint *Ma-*

thew

thew ſayth, If one alone had taken away Chriſt his garments, we ſhould haue thought that one only man ſhould haue ben ſaued, but becauſe Chriſt would haue them to be deuided among many, it is a ſigne that many ſhall be ſaued; and thereupon it is, that the deuiding of Chriſt his coat among the hangmen, was no other thing, then the beſtowing of his bloud among the wicked. *Hilarius* ſayth, That the garments of the ſonne of God were not deuided among thoſe which vvept for Chriſt, but among thoſe vvhich crucified Chriſt, for if our good redeemer ſhould haue found all the vvorld peopled vvith iuſt and good men, as he did vvith ſinners, there ſhould haue ben no neceſſitie that he ſhould haue died, nor yet that his garments ſhould haue ben diuided. What are we worth if he doe not make vs able, or what can we doe if he doe not helpe vs, or what doe vve know, if he doe not teach vs, or what haue vve, if he doe not couer vs? O great goodnes, O deapth of all charitie, ſeeing that thou diddeſt diſeaſe thy ſelfe of the propertie of thy owne life to giue me life, and diddeſt emptie thy ſelfe of thy owne bloud to redeeme me, vncloth thy ſelfe of thy owne garments to enrich me; becauſe that to deuide thy garments among the hangmen, was no other thing but to deuide among naughtie men thy merits. *Cyrillus* vpon S. *Iohn* ſayth, That for as much as we doe ſinne euery day, and euery moment of an houre, kill Chriſt a new vvith our offences, vve haue no other better remedie, for to obtaine pardon for the taking away of his life, then to endeuor our ſelues that ſome part of his coat may remaine vvith vs. To goe downe into euerlaſting paine, or aſcend to bliſſe and happines, conſiſteth in nothing but in being admitted or excluded frō that ſale and deuiſion: becauſe it was nothing elſe for the ſonne of God to deuide his owne garment among vs, but to leaue vs his holy faith inſteed of a liuerie. Labour then O my ſoule, and doe what lieth in thee, to be with the torturers at that open ſale and deuiſion of thoſe garments, for ſeeing that thou with them, & they with thee went al togither to kil Chriſt, it is very iuſt that ſome part of the ſpoile fall to thy lotte. If it be true that the hangmen did put Chriſt to death but once, and that thou O my ſoule, doeſt kill him euery houre and moment, ſhal it not be reaſon that thou haue greater part in his coat then they,

ſeeing that he laieth the fault rather vpon thee, then vpon them? If the greateſt ſinner haue greateſt part in that ſale and deuiſion, vnto whom but vnto thee O my ſoule, doth that coat appertaine? That which I thinke of my ſelfe, and confeſſe, is, that I dare not compare with the meaneſt vertuous man in the world, and yet I dare ſtriue with the greateſt ſinners of the world: for if I be an outcaſt among thoſe which eſteeme themſelues vertuous, yet among noughtie men, I am a captaine and a ringleader. In that holy ſale there is nothing giuen, for gold or ſiluer, but for ſighes and teares, inſomuch that he who weepeth beſt, buieth beſt.

S. *Barnard de Planctu virginis* ſayth, That the like iniuring was neuer ſeene, nor the like crueltie neuer heard of, conſidering that at the foot of the croſſe, in Chriſt his owne preſence, and in ſight of the Virgin his mother, the hangmen were a deuiding and caſting lottes, vpon the garments of the ſonne with the great greife of the mother, and that which is moſt of all to be pitied, at one time they deuided the coates of the ſon, and quartered and tore in ſunder the heart of the mother.

Now thou knoweſt for a certaintie O my ſoule, that if the ſon had his garments deuided into foure parts, the ſorrowfull mother had her bowels broken into a thouſand. *Erat autem tunica inconſutilis deſuper, contexta per totũ*, ſaith S. *Iohn*, as if he would ſay, The ſonne of God had alſo another cloſe coat without ſeame, wooued all ouer, the which the hangmen would not deuide among themſelues, but did caſt lots vnto whom it ſhould fall, inſomuch that through God his deuine prouidence, that coat without ſeame was not cut and deuided, but remained whole and entire and lots was caſt for it.

Hillarius ſayth, That if the ſonne of God would not haue ſhewed ſome great ſecret by his holy garments, he would neuer haue ſuffered the holy ſcripture to haue made ſuch reckoning of them; but ſeeing his pleaſure was that the one of them ſhould be deuided, and that lots ſhould be caſt for the other, it is a token that ſome great matter is ſignified by them, and ſome ſecret contained vnder them.

The ſecret then which is contained vnder theſe garments is, that by the one is ſignified his miſticall bodie which is the church,

church, and by the other is vnderſtood his true bodie, ſuch as his perſon did repreſent, and to know which of theſe garments he did beſt loue, and ſet moſt by, it may be perceiued by the entertainment which he gaue to each of them.

Damaſcen ſayth, Both the coats were his, and he did weare them both, and he loued them both, but yet in the end he did loue better the coat without ſeame vvhich did repreſent his perſon, ſeeing that he would leaue the one whole, and ſuffer the other to be rent and quartered.

Saint *Auguſt.* vpon Saint *Iohn* ſayth, That by the common garment which the ſonne of God did ſuffer to be deuided, is vnderſtood his precious bodie which he ſuffered to be broken in peeces, and by the coat without ſeame which he would not ſuffer to be touched, is meant the holy mother the church, which no man ſhall touch, becauſe the prophet *Zacharie* ſayth, That it is as much to offend one of his ſeruants, as to touch himſelfe in the apples of his eies. And he doth touch God in the bale of his eies, who doth offend a Chriſtian vpon whom he hath fixed his eies, for although our Lord doe loue all his creatures yet he maketh more of ſome then of other ſome. *Cyrillus* ſayth, That it may very clearly be ſeene, how much more Chriſt doth loue his church now, than he did his perſon then, in that he permitted that his perſon ſhould be crucified, with condition that his church ſhould not be touched.

Baſill vpon the Pſalme ſayth, That the good Chriſtian ought to haue great regard vnto that which he doth, and alſo the heretike conſider well that which he preſumeth to take in hand, ſeeing that Chriſt did more eaſily pardon then, ſuch as did teare the coat of his perſon, then he doth forgiue thoſe now, which rent and teare the coat of his church, the which notwithſtanding ſuch teare which preach againſt the vnitie of the church.

Saint *Ierome* vpon the Apoſtle ſayth, That the Heretikes which make a ſciſme or ſcandale in Chriſt his church, are much worſer then the tormenters and hangmen which laied hands on Chriſt, ſeeing that the coat of faith without ſeame, which they durſt not touch, the Heretikes doe rent and teare in ſunder.

And when doe Heretikes as *Arrius*, *Nestorius Celsis*, and such others, teare and quarter Christ his coat, without seame, but when they doe giue the gospell strange and new fangled interpretations, and expound the scripture according vnto their owne selfwill and fancie.

CHAP. XXXV.

How the torturers did cast lots vpon Christ his coat which was without seame, and of a figure of Ioseph expounded to this purpose.

Vide vtrum hæc tunica sit filii tui, an non, said *Iosephs* brothers vnto their old father *Iacob*, as if they would say, When we came home from our flocke, we found this coat in the way, and because it is thus bludded, and raied, we cannot guesse whose it should be, see whether it be not the coat of thy welbeloued *Ioseph*, our yongest brother, for as we suspect he hath met in the desert with some hungrie beare, from which he was not able to defend himselfe, by reason of his yoong years. *Chrisostome* sayth, The prohet *Dauid* doth wel say *Abissus abissum inuocat*, one deapth calleth another, considering that *Iacobs* children did offend in enuie towards their brother, and in anger by laying hands on him, in theft when they stole another mans kid, in treason when they sold *Ioseph* for a slaue, in lieng when they told a lie to their old father.

Isidorus de summo bono, sayth, It is not in the hands of a sinner to leaue his sin, after he hath inured himselfe in it, as it is in the beginning; for as he who looseth his shame, feareth not to commit any vile tricke whatsoeuer, euen so the sinner which beginneth to harden his conscience, doth neuer or very late amend his life. S. *Augustin* in his Confessions sayth, O how often I haue sighed and lamented, because I saw my selfe, tied and fettered, not

with

with chaines of yron, but with my own naughtie desires, and peruers sins: and all the hurt of my perdition proceedeth, of that that in the beginning I gaue the diuell my will, and he afterward of my will, made my nill. *Barnard* in an epistle saith, That how great so euer a ship be, yet if the pilot neglect the calking but of one small hole, by little and little he cōmeth thereby to be drowned; and euen so it falleth out to a naughtie dead conscience, the which if shee giue an entrance to one little sinne, the same sinne, will afterward open the gate vnto all the rest.

If the children of the great patriark *Iacob*, had not opened the gate vnto enuie, they should neuer haue offended God, nor neuer haue sold their brother, nor deceiued their father, nor haue defamed themselues. S. *Augustin* vpon the letter of Genesis saith, That the order of the first sin was this, First, in beholding the tree, and from beholding, they came to desire, and from desire, to speake, and from speech, to consent, and from consent, to cut off the fruit, and from cutting it, to eat of it, and of eating of it, to sin, and by sin, to condemn themselues: in somuch that because they would not in the beginning auoid the first occasion, they fel into vtter ruin and perdition.

To come then vnto our purpose, the coat without seame into which there neuer entred needle, is the holy & blessed humanitie of the son of God, vnto the which there was neuer put knife nor cizers, to cut any fault away which did abound, nor neuer had need of thimble and needle, to ad any vertue which wanted. Being a coat which the father brought foorth, being a coat which the son did weare, being a coat which the holy ghost did weaue, and the blessed virgin spun; how was it possible, that there could any thing be too much in him, or that he should want any perfection?

By this coat likewise there may be vnderstood, the holy mother the church, in the which there is no wrincle nor heresie, nor any seam of obstinat sin, for although peruerse heretiks, and obstinat sinners, may be in the church, yet they be not of the church.

O with what great reason, saith *Cirillus* vpō *Iohn*, we may aske the eternall father of Christ, whether this be the church without

seame which Christ did leaue vs, or whether there be any other, becauſe that this his coat is ſo torne by the faithfull, and ſo quartred by infidels, that we may ſay it to be another then that which Christ left vs, or elſe that it is not ſuch a one as he did giue it vs. The coat which they brought *Iacob* was the coat which *Ioſeph* did weare, ſauing that after they had ſold *Ioſeph*, his brothers did die it in kyds bloud, to make his father beleeue that ſome wild beaſt had deuoured him, inſomuch that they did take away from it his coulour and not his value.

The ſon of God did leaue vs the coat without ſeame, which is the church, whole and not rent, entire and not broken, clean and not foule, made and not vnmade, but alas now a daies Heretikes doe teare him in peeces, couetous men ſteale him away, ſimoniacles defile him, Hipocrits defame him, and ambitious men tread him vnder their feet. It wanteth not a miſterie when the ſcripture ſayth, that Christ his coat without ſeame, was *deſuper contexta per totum*, wouen ouer; that is, that on the outſide it was wel garniſhed and trimmed and knit ouer, in ſo much that as all other garments haue furres and ſtrong linings within, this had it without. If we vnderſtand by this coat, only the humanitie of the ſon of God, we may iuſtly ſay of it *quod eſt deſuper contexta per totum*, ſeeing that his humanitie was vnited to the word; but if we take him wholy as he is God and man, there was no part of his humanitie, in which there was not alſo hidden his diuinitie. *Cyprian* vpon the Creed ſayth, That we may truly and without deceipt ſay that Christ his coat without ſeame, which was knit and ſown ouer, is all the whole catholike church, which is ſo vnited and knit and ſowen with her lord and bridegrome, that the great loue which is betwixt them maketh them become one only thing, and be called by the name of one only coat.

Beda ſayth, That the ſcripture doth not ſay that Christ his coat without ſeame was ſowen and knit vpon the rags only, but being all whole and entire, was ſowen and wouen ouer: to let vs vnderſtand thereby that the ſonne of God doth embrace and vnite vnto himſelfe all his elect and choſen, as a man doth his owne apparrell vpon his backe, in ſo much that all good faythfull Chriſtians of his church, are nothing elſe but certaine precious

threads

threads of Christs coat.

Saint *Ierome* vpon the prophet *Amos* sayth, That to call Christ his coat, a coat without seame, is to let vs vnderstand, that as it had no seame in it at all, so there is no man able to vnknit and vnweaue it, because the band of loue which it betwixt Christ and his church is so strong and inuiolable, that there can not be found any one seame betwixt them, which may part and seperate them.

Saint *Ambrose* vpon Saint *Luke* sayth, That it is much to be noted that Christ his coat without seame, fell by lot but vnto one man only, and that one was a Gentile and not a Iew; because he would thereby let vs vnderstand, that all the merit of the bloud of Christ, should by lot fall vnto the church, and that the synagogue should loose it by her owne fault.

It wanted not a misterie that there was lots cast for this coat, because that when a lot is drawne from the place where it is put it is not drawen for any particular person, neither is there any respect had vnto him for whom it is drawen, and from hence it riseth that through God his hidden iudgement, to some there falleth a lot of riches, and vnto others a lot of pouertie.

That which humane vvisdome doth call a lot or chance, the holy scripture doth call diuine grace, the which grace is not giuē indifferently to euery man who vvould haue it, or desire it, but like to a lot our Lord doth bestow it, by his secret iudegment and holy will, as himselfe pleaseth, and vnto vvhom he pleaseth, not because any man doth deserue it, but because it doth so please his goodnes and wisdome.

We may vvell say, that the holy scripture doth call that grace, which the world doth call hap or chance, or a lot: because the Apostle to the *Ephesians* in the first chapter doth say, *In christo enim Iesu sorte lecti sumus vocati sumus*, as if he would say, That vve are brought vnto the church, or that vve are called catholikes, let no man attribute it vnto his owne vvisdome, or his owne great diligence, but let euery man thinke he was called by Gods holy grace only, the which he giueth as it were by a lot vnto whom he thinketh conuenient, and when he pleaseth, and how he listeth, not giuing vnto any man an accompt why he doth so.

And to this purpose the same Apostle sayth to the Colossians the first chapter thus, O vvhat great thanks my brothers we are to giue vnto God our mightie father, because he hath made me and you able and worthie of his grace, vvhich he giueth vnto those vvhich are predestinated vnto glory.

There is no man in this miserable life, vnto whom there doth not fall some part of good or bad hap, or of a good or bad lotte: and thereupon it groweth, that all the happines or infelicitie of our pardition, doth consist in that, that there happeneth vnto vs a lot of being good or being bad, from the which vve cannot flee, nor attaine vnto the lot of being good if our Lord doe not sucker and helpe vs vvith his holy grace.

O good Iesus, O the loue of my soule, what shall become of my vvicked soule, if in the deapth of thy diuine predestination there fall not some good lot vnto me?

Saint *Barnard* sayth, When I thinke how thou diddest create me not being asked, and redeeme me not being entreated by me, and how thou diddest make me a Christian vvithout any desert; I haue a great confidence that thou wilt haue great pitie and mercy vpon me: for with such great sinners as I am, O good Iesus, thou shalt get honour, as thou hast done with the theefe and with *Mary Magdalen*.

Saint *Ierome* vpon Saint *Mathew* sayth, That all the Heretiks doe destroy Christ his coat without seame with their opinions, princes teare it vvith inreuerence, Christians deuide it with their affections, and the clergie cast lots on it with their ambition.

What else is at this day the strife among the clergie for a bishoprike or benefice, or canonrie, but an vnsowing & tearing of Christ his coat, threed by threed? *Gregorie* in his Pastorall sayth, That we may very well say of him, that he doth teare and rent Christ his coat which was without seame, who soweth sedition and diuisions among his brothers: because that a man is knowne in nothing more to be a good Christian, then by maintaining vnitie and concord with his neighbour.

Et milites quidem hæc fecerunt, sayth Saint *Iohn*, as if he would say, Those which at the foot of the crosse did deuide his garments,

ments, and cast lots vpon his coat, were such as the common people call hangmen, and in *Pilats* house were called knights.

Those which laid hands on Christ, and crucified him, were very vile and base persons, for although the scripture doe call them knights and souldiers, yet it is to be presupposed that such in the Hebrue toung are called knights, which in latin are called footmen or torturers, insomuch that such as we call in our vulgar toung hangmen, in the Hebrue are tearmed to be knights.

God forbid that any man should thinke, that a man of good stocke, or of a noble house, or any man of valour, should haue laid hands vpon Christ, for seeing that none of the Iewes durst doe it, for feare of violating the law of the sinagogue, much lesse would any man of noble bloud do it for fear of staining his nobilitie. And therfore because that in this vain world, men haue greter respect vnto their gentrie and honors, then to any other thing in this life, and that oft-times men are bolder with their cõscience then with their reputation & credit, it may vvell be religiously thought that no man vvel descended, would put Christ to death. *Beda* doth interpret these words, *milites hæc fecerunt*, to another purpose; For saith he, the scripture had great occasion to say, that those which deuided Christ his coat were knights, & that he vnto whom the coat without seame did fall was a knight, to let vs vnderstãd therby, that he wil not impart the reward of his death, and the spoiles of his passion, among such as liue in ease and pleasure, but among knights vvhich liue in a continuall warre against vices, seeing that holy *Iob* sayeth, that, Mans life is nothing else but a continuall fight and warre; and vnto whom but vnto holy knighthood doth this holy coat appertain?

When *Iob* saith, *quod militia est vita hominis super terrã*, and the Apostle, *Non coronabitur nisi qui legitime certauerit*, they spake it not in respect of such as fight against the enemie, but in regard of Christians vvhich resist vices; for to say the truth, he is worthy of a better crowne who ouercommeth his owne affections, then he who subdueth and killeth his enemies. *Isidorus, de summo bono*, sayth, Seeing that euery day, and euery houre, and euery moment

and i

and in euerie place, the diuel doth fight with vs, with his ſleights and ſubtilties, the world entiſe vs with his delights, and the fleſhe importune vs with her pleaſures, tell me I pray thee, who doeth he not ouercome, who doth ouercome ſuch enemies?

There is no war in the world ſo whot, which either a peace doth not cut off, or the ſword end, or truce ſuſpend; but alas the war which I haue within my ſelfe, and the ſtrifes which my deſires doe ſtyr vp with my vnruly appetites, admit no peace at all, nor ſuffer no truce to be taken, nor are euer at reſt, but doth liue and die with my life. In this war there is no bloud ſhed, but teares, it is not fought in the frontiers, but within a mans perſon, not by killing of enemies, but by pulling vp vices, not by ſpoiling the fields, but by ſhutting vp our ſences, not by making agreements with the enemies, but by deſtroying of them vtterly: becauſe it is impoſsible to make an attonement with vices, but we ſhall become afterward vicious.

O then this is a glorious war, and an happy battail, which the ſeruant of our Lord, doth wage againſt his own perſon; ſeeing that for the knights and triumphers of this war, there is reſerued an euerlaſting crown, and the holy coat without ſeame. *Remigius* ſaith, that it wanteth not a great miſtery, that the coat without ſeame was not deuided, but that it fell whole vnto him, who gate it by lot; thereby to let vs vnderſtand, that glory and euerlaſting bliſſe, admitteth no deuiſion, but that he who obtaineth it hath it wholie, and he who loſeth it, doth loſe it wholy. What doth he gaine who gaineth this, but to liue for euer in heauen and enioy the fruition of the diuine eſſence? and what doth he loſe who loſeth it, but to abide for euer in flames of burning fire? Let our concluſion of all be, that as he who was not in the field, doth not deſerue any part of the ſpoile, nor he any crown of victorit, which was not in the battaile, ſo he deſerueth no part of Chriſt his coat, who doth not endeuor himſelf to be a good Chriſtian: for in the works of vertue, if we cannot do all that which we ought, yet it is very neceſſary that we do all that which we can.

CHAP.

CHAP. XXXVI.

Of diuerſe ſorts of people that mocked at Chriſt on the croſſe, and of diuers iniuries which they did vnto him, and how the Iewes wagging of their heads at him, was a token of the fall of their ſynagogue.

ET *preter euntes blaſphemabant eum, mouentes capita ſua, & dicentes vah qui deſtruis templum dei*, ſaith S. *Mark* in the 15. chap. as if he would ſay, All thoſe which paſſed by the croſſe, and all thoſe which ſtood and beheld the croſſe, and all thoſe which were put to keepe the croſſe, ſtood skoffing and mocking at Ieſus crucified: and becauſe they ſhould not thinke that they did it in ieaſt, but in earneſt, they nodded with their heads, blaſphemed him with their tongues, and iniuried him with theſe ſpightfull wordds, Now coſoner, ieaſter, and deceiuer, now the time is come wherein it is eaſily ſeene, how little thou knoweſt, and how very little thou art able to doe, and how very much thou dooſt preſume; ſeeing thou diddeſt make the innocent people beleeue, that if they ſhould throw downe *Salomons* temple to the ground, thou couldeſt build it againe in three daies, although he were fortie yeares in building it. There were ſundry ſorts of people, which skorned at Chriſt, the paſſengers which wēt by, the ſergeants which kept him, the theeues which ſuffered with him, the learned in the lawe which were preſent, the prieſts of the temple which did behold him, ſo far ſoorth that all Ieruſalem was culpable in that fault, ſeeing all were glad and reioyced in the doing of it. Euery man ſtepped out as it had been to a play or enterlude, with ſome new inuention of blaſphemy; euery man thinking himſelfe moſt happy, which could moſt of all iniurie him, or moſt of all blaſpheme him.

Some ſaid that he had ſaued others, but he could not ſaue himſelfe,

selfe, others did bid him come down from the crosse, and they would beleeue in him, others said, that because he did title himselfe, to be the sonne of God, why did not God deliuer him, and others said, that if he were the chosen Christ, why did he not loose himselfe from the crosse, on which he was crucified. *Hillarius* vpon this place saith, That when the maker of the world was thus vpon the crosse, some did blaspheme him so from the heart, and others iniury him so spightfully, that they omitted not any one torment which they could giue him, nor iniury which they could doe vnto him, nor false witnesse which they could beare against him. Saint *Augustine* vpon Saint *Iohn* saith, Euen as *Sampsons* foxes, had their heads asunder, and were tied only by the tails, and yet burned all the Philistians corne, so the wicked people of Israell, although they varied much in the iniuries which they did vnto Christ, yet they agreed al in the death which they gaue him.

Tell me I pray thee, what did not the abortiue children of the wicked sinogogue, what did they not go about, what did they not endeuour, to take away the life from the son of God, and to obscure his fame, and discredit his learning? his life the hangmen tooke away with their nailes, his fame the priests obscured with their tongues, his doctrine Heretiks discredited with their heresies: insomuch that if good Iesus had had greater welth in this world to haue lost, there had not wanted theeues to haue stolen it away.

O the glory of the angels, O light of the Seraphins, what hast thou on this crosse, either to giue or to keepe, seeing that the thornes haue taken away thy braines, the nailes drawen out thy bloud, the speare opened thy side, the vineger ended thy life, the priests darkned thy fame, the hangmen bestowed thy life, the Iewes mocke at thy doctrine, and the Gentiles persecute thy church? and although thou haddest lost all this, and that thou wast spoiled & robbed of all this, yet notwithstanding thou haddest some smal credit with the people, & that was, that thou wast honest in thy person, wise in thy words, and very profitable in thy doctrine. And yet to take away this small credit from him, they determined to raise a rumor on him, that he was a foole, & that

he

he had vttered exceeding great follies in his life time, among which that he had said, that he was the sonne of the liuing God, and that hee was the Messias promised in the lawe, and that in three daies he would build vp the temple againe: in somuch that the words which he spake, touching the building vp of his church, they wrested as if it had been spoken in madnes or in folly.

Is there any higher point of folly saith *Chrisost.* then for a foole to quip him of folly, who is reputed most wise? The Iewes did shew themselues fooles in nothing more, than in reputing Christ to be a foole, and the reason was, that because that they did not applie themselues, to heare his words, nor to follow his steps, nor to immitate his doctrine, nor giue credit vnto his miracles, they thought that all which good Iesus did, was but a fained matter, and that all which he said vnto them, was spoken as it were by a foole. *Ego sum vermis & non homo, opprobriũ & abiectio plebis,* saith Christ by the mouth of the holy prophet, as if he would say, I am so disfigured vpon this crosse, and all my body is so pulled and haled a sunder, that men will rather iudge me nowe a worme which is troden on, then a man, by reason wherof I am made a butt of iniuries, and a pledge or stake of blasphemies. A butt of iniuries, and a stake of blasphemies was Christ vpon the crosse, seeing the Iewes omitted no iniurie against him, nor did not forbeare any blasphemie that they could vse against him: in somuch that in them, there appeared their great mallice, and in Christ, there did shine his wonderfull patience. *Cassiodorus* vpon the Psal. saith, That euen as it is the propertie of the worme, that when he hath made his bale of silke, immediatly to lose his life: so the son of God, in the same instant that hee ended the redemption of mankind, he ended likewise his life.

Holy Iesus had great reason, to compare himselfe vnto the worme, rather then vnto any other creature, because that as all that which the worme doth put in his webbe, proceedeth of his own bowels, euen so all the bloud with the which he did redeeme vs, issued out of his own proper vaines.

Doest thou not thinke my brother, that our good Iesus was a glorious worme, and a very happy worme, seeing that he did not only weaue the whole webbe of our redemption, with the bloud

bloud of his vains, but alſo with the loue of his bowels? O howe well he ſaith, I am a worme and not a man, ſeeing that loke how faſt forward, the webbe of the worme doth growe in greatnes, he groweth neerer and neerer his deſtruction, ſo in like manner, the more the ſonne of God did purſue our redemtion, the more he did ſhewe his loue towards vs, and the neerer his end drewe on. What can be ſaid more vnto this purpoſe, but that the more his bloud failed, and his ſight waxed dimme, and his life drewe to an end, ſo much the more his loue grewe and encreaſed towards vs. *Barnard* ſaith, that there was no member in the ſonne of God, which was not full of griefe and dolour, nor any thing in him which was not ful of loue and charitie, becauſe that when his holy vaines were emptied of bloud, they were preſently filled and ſtuffed vp with loue. We ſhould wonder greatly, and haue great compaſſion, to heare the ſonne of God ſay, that he is a ſmall and little worme of the ground and not a man. For what other thing doth he meane by theſe words, but that his body was ſo disfigured by torments, and that like vnto a worme he wanted bowels. As he who meeteth with a worme in the ground treadeth on him preſently and killeth him, ſo the Iewes which knewe Chriſt, and conuerſed with him, kicked at him, as though he had been a rotten woorme, and took his life from him.

S. *Ierom* vpon the Prophet *Ionas* ſaith, that the ſonne of God was figured in the worme which did gnawe the yuie which took away the ſhadowe from the Prophet *Ionas*, when hee went to preach to the great cittie of Niniue: the which figure was fulfilled, when Chriſt our God, made deſolat and ſpoiled all the Moſaiecall law, in which there was no fruit left at all, but did ſerue only for a ſhadowe. *Omnes videntes me deriſerunt me, locuti ſunt labiis & mouerunt caput*, ſaith Chriſt by the Prophet, As if he would ſay, All thoſe which looked on me when I hanged vpon the croſſe, ieſted and skoffed at me, and the manner of their skoffing was, that they blaſphemed me with their tongues, and in skoffing wiſe, nodded at me with their heads, meaning thereby to let men vnderſtand, howe fooliſhe my life had been, and howe fruitleſſe my death was.

The Prophet *Dauid*, and the Euangeliſt Sainct *Iohn*, haue met

met very well in this propheſie, that is, that all ſuch as did behold Chriſt, did laugh him to skorne, and blaſpeemed him, and wagd their heads at him, in ſo much that S. *Iohn* ſawe that with his eies, which the Prophet had long before propheſied.

There is no man ſo skandalous, nor ſo wicked in all the world, but men haue pittie on him, when he goeth to be hanged or be beheaded, and if they haue no pittie on him, yet they haue compaſſion on his father who loſt him, or on his mother, which brought him into the world.

It is a very naturall thing for one man to haue compaſſion on an other, and thereupon the moſt renowmed king *Dauid*, ſhewed great griefe and ſorrowe, for the death of his enemy *Saule*, and did ſend many thanks to them which did bury him, and made ſongs in his praiſe, and celebrated his funerals, with many teares. *Seneca* ſaith, that it is not the part of a reaſonable heart, but of ſome brute beaſt, not to pardon him who humbleth himſelfe vnto him, and not to haue compaſſion on him, who he ſeeth ready to die: for notwithſtanding the mortall enmitie that was betwixt *Ceſar* and *Pompey*, yet there did runne as many teares from *Caſars* eies, when hee ſawe his enemie dead, as there did iſſue drops of bloud from Pompeis head, when hee was beheaded.

When the great patriarch *Iacob* did die in Ægipt, his ſonne *Ioſeph* did ſhewe ſuch great heauines and ſorrowe, to ſee his father departed, that ouer and aboue that he ſtaied threeſcore daies, before that he ſolemnized the funerals, hee did inuite all king *Pharaos* court, to beare him company to burie him, and helpe him alſo to moorne.

The ſonne of God was he only, for whoſe death the Iewes had no compaſſion, nor took no pittie at all on his mother: for ſaying as Chriſt did ſay, *Omnes videntes me deriſerunt me*, is plainly to tell vs, that all ſuch as vvere preſent at his death, vvere all of one mind in the action, and that they vvere all glad that the hangmen did ieſt and skoffe at him. Wee haue ſaide that it is the propertie of mens hearts to haue compaſſion, vvhen other men, like vnto themſelues do ſuffer, and therupon it riſeth, that vvhen a man is on the ladder to be hanged, or hath the ſword at his

his throate, to be beheaded, some bid him say his beliefe, some bid him commend himselfe vnto God, some say God receiue thy soule, and when he yeeldeth vp the ghost, euery man doth pray for him. The Iewes did the contrary vnto all this, at the death of the sonne of God, who hauing on the crosse, one member pulled from an other, and all his vaines emptie of bloud, they did not only not help him to die well, but spake words vnto him to make him dispaire: because that oftentimes a noble hart doth take greater griefe, to see his enemies take pleasure of that which he doth suffer, then to see himselfe die. For when Christ was vpon the poynt of yeelding vp his soule vnto his father, and when his breath was going out of his body, in stead of saying, The God of *Abraham* comfort thee, the God of *Isaac* direct thee, and the God of *Iacob* forgiue thee, they in skoffing manner said, Speake enchaunter, tell vs cosoner, if thou couldest doe any thing, or if thou dost know any thing, how could it be that thou wouldst not come downe from this tree, and deliuer thy selfe from this great torment? Seeing that thou doest cry *Heli*, *Heli*, and commend thy selfe vnto *Ieremy*, and call aloud to *Helias*, doest thou not thinke, that they will come to reuenge thy iniuries, and also to heale thee of these woundes? When thou diddest hould vs in the temple with thy seruants (*monys*) vntill noone, what fruit hast thou reaped by them, and what did the reprehensions which thou diddest vse towards vs auaile thee, and what was the end of the lessons which thou diddest teach vs, but only to loose thy life vpon this crosse, & to leaue al our common wealth scandalized? Seeing thou diddest bragge, that thou wast the sonne of the liuing God, and thou wast the Christ promised in the lawe, why doeth not thy father come nowe, and take thee from this tree, and why doest not thou come down from it, to take thy kingdome? if thy miracles were true miracles, and not fained miracles, why doest thou not come down from the crosse, and drawe thy hands and feet from these nailes? Tell vs cosiner, why doest thou not doe that which wee say, and answere vnto that which we demaund of thee? our innocency is very cleare, and thy fault very manifest, seeing that before all this presence thou hast no excuse for thy faults, nor answere for our speach. These and such

like

like iniuries they vsed to his face, partly because they would be the better reuenged on him, and partly to excuse and iustifie themselues, and also because that all the straungers which vvere there present should see, what great follies the son of God vttered vvhen he vvas aliue, and what great reason they had to crucifie him.

O children of furies, and ministers of hell, *Vsquequo diligitis vanetatem, & quaritis mẽdacium?* Such infamous testimonies, such malicious speeches, such iniurious words, such vndecent gestures, as these are, dare any man vse against the liuing, and much lesse against those which haue their eies sunke into their head, and are readie to yeeld vp the ghost? How would you that the eternall father should haue pitie vpon you, seeing that you haue none at all vpon his only and welbeloued sonne? if on him who hangeth crucified on the crosse, and hath his eies broken, his skin slaine, his bones brused, all the parts of his bodie pulled asunder, his vains without bloud, and also gaspeth his last breath, your hard hearts doe not wax tender nor rebent, how is it possible that any man should haue pitie or compassion on you? Of all the greifes and vexations of this world, there is none so great as that for which there is no remedie, nor yet hath no comfort at all. A certaine man asking a philosopher why he did weepe so much for the death of his sonne, seeing that now there was no remedie for it; he answered that therefore he did lament and weepe so much, because that for the death of his sonne he had no remedie. There was no comfort least for the iniuries and blasphemies spoken vnto Christ, because there were so many of them, neither was there any remedie because there were so many which vsed them; for vndoubtedly ther was skarse any man present which did not iniurie him, nor any iniurie forgotten which they did not vse against him. It wanted not a secret misterie that our Lord did suffer the Iewes to mock Christ, by wagging their heads at him, and that the Euangelists should report this vnto vs, because that in this it was figured that the head of the Israelits, which was *Iudea* and the head of *Iudea* which was Ierusalem, and the head of Ierusalem which was the temple, and the head of the temple which were the preists, and the head of the preists which was the law,

all these heads did now shake, did now moue, did now fall, and did also now end. The first homicide of the synagogue was *Cain*, and the last which was in her was her sonne, the people of Israel: and as *Cains* head did alwaies shake, because he did murder his brother *Abell*, so the heads of the synagogue did moue because they slew Christ, in so much that the wicked Israelits did not only follow their father the manslaier, in the fault, but also in the punishment.

Origen vpon Saint *Mathew* sayth, What other thing did the wagging of their heads signifie, but that the citie, the kingdome, and the temple, and the law and the preisthood, which were their heads, did now shake and wag in the head; and that now there was no man left which should gouern the synagogue?

Hillarius in a Homely sayth, O you vnhappie Israelits, seeing that the heads which you did then moue in iest, were afterward moued and remoued in earnest, because that since the time that Christ died, you haue no king to obay, no kingdome to dwell in, no citie to defend you, no temple to worship in, no prophet to vaunt of, no preist to consult with, but like vnto the monsters of the desert of Sichem, you wander all the world without a head.

CHAP. XXXVII.

How the son of God did crucifie with himself all our iniuries & faults, and that by his dishonoure and discredit, our credit did begin.

Principes eius & leones eius rugientes & iudices eius & lupi, sayth, the prophet *Sophon*. chap. 2. as if he would say, Woe be vnto thee Ierusalem, woe be vnto thee wicked people, because thy iudges are turned vnto roaring lions, and thy rulers into howling wolues, the which kill all flocks which they meet, without any respect, and deuour all that they meet in the way.

S. Luke

S. *Luke* also saith the like vnto this prophesie, that *stabat populus spectans, & deridebant eum principes sacerdotum*, as if he would say, All the Iewish nation stand gasing and hearkening about the crosse, how the cheifest of the priests did skoffe and iest at him; in so much that almost all the people of Israel are to be condemned as culpable of that skoffing, and iesting: because that in houlding their peace they did seeme to consent to it, and in not speaking against it, they did seeme to allow of it.

They did in those daies call those the cheefe priests, which did gouerne the people, and such as were ordinarie iudges, and such as were the most ancient among the people, by whose counsell and aduise all the rest were ruled.

Some say that the high preists and the phariſes, and the scribes, were such as had greatest religion among the people, and were of greatest knowledge in learning, in the iudgement of men, because of them all the Mosaycall law did depend, and the propheſies of the holy fathers, and the word of God, and the expounding of misteries, and the gouernement of all the people. These high preists were so esteemed and feared, that God did command in the law, that if any man did disobey their cõmandment, or skoffe at that which they did coũsel, he should presently be cast out of the common-wealth, and be stoned to death. All these preists and gouernours did conspire against Christ, falsly alleaging the scriptures, and interpreting the figures, by the which they proued, that Christ did deserue to die, seeing that openly he called himselfe the son of God, insomuch that they emploied all their skill and credit to defame and discredit Christ our sauiour, by these words which like great lawiers they did alledge, *nos legem habemus, & secundum legem debet mori*; *Pilat* gaue iudgment, and Christ died on the crosse: and he wauered in the faith, and the commons grew mutinous, and the elders of the law obstinat. S. *Ambros* saith, That if the son of God had not great credit among the common people, they would neuer haue said, *Nunquam homo sic loquutus est*, no mã hath euer spoken as he hath spokẽ: neither yet, *hic est propheta qui vẽturus est in mũdũ*, because Christ was very much enuied by the high preists. If any of the cõmon people had spoken any word in his fauour, by and by they said that

it was a Heresie, and accused him of Heresie which spake it, and like vnto an Heretike they handled euery Israellit which did follow Christ, because they made the people beleeue, that Christ was a peruerse and a publike Heretike, seeing that he did heale the diseased contrarie vnto the law vpon the sabboth day, and contrarie to the law said himselfe to be the sonne of the liuing God. *Remigius* saith, That the elders of the people, & the priests were of such reputation, that they alone might haue defended Christ, although the multitude would haue put him to death, and therefore his death is rather to be sought for at their hands, then of any other, because that they better then the rest could haue giuen him his life. If S. *Luke* had said that the people did iest and mocke at Christ, and that the preists did looke on, it had ben tollerable; but to say that the preists mocked at Christ, and that the people did but looke on, was an vnseemely thing to behold, and very scandalous to heare: for they being bound to punish such as should make at Christ or blaspheme him, they were the first which tooke vpon them to skoffe and iest at him, O good Iesus, O redeemer of my soule, seeing that thou doest find no iudge to defend thy innocency in the mount of Caluarie, how shall I find any to excuse my fault in the vale of *Iosephat*? If the iudges with their authoritie, and the preists with their grauetie, do openly skoffe and iest at thee, What will the hangmen and torturers doe which crucifie thee? Comming then vnto our prophesie of *Sophonias*, what are the roaring of the lions, & the howling of the wolues, but the iniuries which the preists did vnto Christ, & the blasphemies which the ancients did speake against him? S. *Ierom* saith, That as the lion doth breake his anger with his roaring, and the wolfe doth crie and manifest his hunger with his howling, so the excõmunicated preists of Israell, in putting Christ to death did breake their anger, and by vsing such opprobrious speeches, did manifest their wrath and hatred. What were those speeches, crucifie crucifie him, but the roaring of cruell lions, and what wer those other, *Nõ dimittas nobis nisi Barrabã*, but the howling of rauenous wolues? all the Iewes like vnto fearce lions did roare, & like vnto blouddie wolues did howle at *Pilats* gates, for if it had laien in their power they would neuer haue committed

the crucifieng of Christ vnto any, but like vnto lions they would haue torne him in peeces with their hands, and like vnto wolues, they would haue eaten him with their teeth. It was not much that those which passed by did iest and skoffe at Christ, because they knew him not, nor that the hangmen did the like, because it was their vse: but the preists which did teach the sinagogue, and the elders which did rule the people, had no reason to open their mouths against Christ, and lesser occasion to speake blasphemie against him. Woe be vnto thee catholike church, and woe be vnto the christian common-wealth, when thou shalt see couetousnes raigne in thy rulers and gouernours, mallice in thy elders, enuie in thy preists, because couetеousnes mallice and enuie were those which crucified the sonne of God, and buried the sinagogue. Prelats and gouernours doe at this day so oft mocke at Christ, as they doe wrest iustice for feare of man, and doe in equal degree offend in tyrannizing the poor, as the Iews did by iniurieng Christ. I say not much when I say that they offend in equall degree, because that Christ doth greene more to see his elect oppressed then to heare himselfe complained on; and so oft the ancients doe blaspheme Christ, as they doe destroy the people with wicked counsell, because that old ancient men doe ~~no~~ more hurt, or good in the common-wealth by their aduise and counsell, then captains in time of warre doe with their weapons. *Seneca* in an epistle sayth, That the Roman common-wealth had as great need of *Cato Censorius* to rule the people with his counsell, as she had of *Scipio Affricanus*, to defend them by armes. If there had ben any graue old man at the foot of the crosse, who had ben zealous and gealous of the honour of the synagogue, neither the passengers which went by, nor the hangmen which kept him, nor the lookers on, durst haue mocked at Christ; but when they saw the old men mock him, and the preists blaspheme him, the common people thinking that to be well done which they did, euery one endeuoured himselfe to vse the greatest blasphemie against him which he could thinke or inuent. The preists doe so oft blaspheme Christ, as with their leaud life they doe skandalise the people: because that the life of preists in the common-wealth should be nothing else but a guide which euery man

ſhould follow, a glaſſe which euery man ſhould looke in, a ſample which euery man ſhould worke by, a butt which euery man doth aime at, and a rule which euery man is directed by, and a patterne which euery mā is ruled by. The dutie of a good preiſt is, to weep and not to mocke, to pray and not to blaſpheme, to ſpeake wel and not to defame, to defend and not to condempne, to comfort and not to doe iniurie, to make peace and not ſtir vp ſedition, to quite and not accuſe. The wicked Iewes did the contrarie vnto all this at the foot of the croſſe, who in ſteed of ſpeaking vnto him, they did blaſpheme him, and in ſtead of defending him, they did offend him, and in ſtead of giuing him comfort, did doe him great iniurie, and in ſteed of releeuing him did accuſe him. *Et tu fili mi opprobrium populi, mei portabis*, ſayth *Ieremie* in the 5 chapter, bringing in the father, ſpeaking vnto his ſon, as if he would ſay, Thou my ſonne ſhalt take pains, becauſe my people may play, thou ſhalt die becauſe he may liue, thou ſhalt ſuffer becauſe he may goe free, thou ſhalt be a man becauſe he ſhould be a God, thou ſhalt be blaſphemed, becauſe he may be honored, and thou ſhalt be defamed becauſe he may liue in credit. *Hillarius* ſayth, What is the ignominie which the father did caſt vpon the ſonne, but the old ſin which all the world was charged with. As long as man did not know what ſinne was, he did not knovv vvhat infamie was, vvhereof we may infer, that immeadiatly after that a man doth commit any ſin, that he doth become infamous and diſcredited before God, for the which diſcredit & infamie he is bound vnto euerlaſting puniſhment. *Caſſiodorus* on theſe words of the Pſalm, *Gloria & honore* ſayth, the glorie and honor with the which God doth honour his ſaints and holy perſons, doth differ much from that with the which the world dooth exalt his, becauſe that on earth the moſt mightie is moſt honoured, but in heauen not ſo, but the moſt vertuous: and in the world he is moſt eſteemed who hath moſt wealth, & before our Lord he who hath the beſt conſcience. What doth it auaile thee if al men do thee honour, if thy cōſcience do defame thee? what haſt thou if thou haue not a good conſcience? And what doeſt thou want if thou do not want a good conſcience? For the eternall father then to ſay vnto his ſonne, that he would caſt vpon him all our infamie and diſhonor,

nor, is to foretell him, that he ſhould pay for all the ſins of the world, ſeeing that he came for the ſame purpoſe downe from heauen, inſomuch that wee change with our bleſſed ſauiour, our infamie with his fame and name, our fault for his grace, our death for his life, and our puniſhment for his glorie. O good Ieſus, O the loue of my ſoule, where did I begin to get fame, but in thy infamie? What was the beginning of my credit, but thy diſcredit? When did I begin to get credit with thy father, but ſince thou waſt diſcredited vpon the croſſe?

S. *Barnard* in a ſermon ſayth, I doe very much eſteeme O good Ieſus, I doe much eſteeme, of the tormentes which thou diddeſt paſſe through, but I doe make greater reckoning of the nicknames and iniurious ſpeeches which on the croſſe thou diddeſt ſuffer for me, for if the diſcipline and ſtripes which they gaue thee, did open thy ſhoulders, the iniurious ſpeeches did reach vnto thy bowels.

Seneca vnto his freind *Lucilius* ſayth, That euery reaſonable man, who is of a noble heart, and modeſt behauiour, had rather die with honour, then liue with infamie. What ſhall we ſay in this caſe of holy Ieſus, whoſe life the nailes tooke away, and whoſe fame euill toungs haue ſtolen?

Ierome vpon *Ieremie* ſayth, For the father to ſay vnto his ſon, *Tu opprobrium populi mei portabis*, is to ſay plainly, that all the world ſhould be honoured by his death, and he only defamed and diſhonoured: the which glorious propheſie was fulfilled literally in Chriſt, when they vnloaded vs of al the reproches which they caſt on Chriſt. Make haſt O you Iews, ſaith *Remigius*, make haſt to skoffe and ieſt at Chriſt, becauſe you doe vs more good then you thinke for, for looke how faſt his infamie doth grow, ſo faſt doth our fault decreaſe and diminiſh. *Hillarius* ſaith, That the Inkeeper in Samaria did ſhew great loue to the prophet *Heliſeus* and the loue which that good woman *Ruth* bare to *Noemie*, was very great, and yet the loue which Chriſt had vnto his croſſe was far greater; becauſe that no torments which they gaue him, nor intreaties vſed towards him could make him come down from it, or take it from betwixt his arms. The father did agree very well with his children, that is the diuell with the Iews, becauſe he did

perſuade Chriſt to throw himſelfe downe from the pinacle of the temple, and they did perſuade him likewiſe to come downe from the croſſe, the which peruerſe and wicked counſell, he would not only not admit, but alſo refuſed to heare. Although they told him that if he would come downe from the croſſe, they would beleeue in him, yet Chriſt would not doe it, becauſe he knew very well that they would not fulfill their promis, nor beleeue in him at al, and thereupon becauſe he knew that all which they ſpake, did proceed of malice, he would not anſwere thē one word. If the ſon of God when he came down from heauen, ſhould haue come ſtreit vnto the croſſe, not hauing liued at all in the world, it ſeemeth that they had had occaſion to entreat him to come downe from the croſſe, and conuerſe among them, but ſeeing that he had liued thirtie and three yeares among them, and had ben only three hours vpon the croſſe, why ſhould they requeſt him to returne againe into the world, ſeeing that he went ſtraight to heauen? S. *Chriſoſtome* vpon S. *Mathew* ſayth, That if Chriſt had liued in the world thoſe three houres, which hee hanged vpon the Croſſe; and had beene vpon the Croſſe thoſe thirtie three yeares, which he liued in the world, yet the loue which he bore vnto the croſſe was ſo great, that if all the angels, would haue entreated him on their knees, and all men haue beſought him with tears, he would neuer haue come downe from the croſſe, vntill death had made an end of him. If the ſonne of God ſhould haue come downe from the croſſe, after he had ben three hours vpon the croſſe, what martyr in the world, at the very beſt of his matyrdome, would not haue turned back and ſaued his life?

O perfidious Iſraelits, ſayth Saint *Auguſtine*, O wicked Iews, why doe you lie ſo openly in ſaying that you would beleeue in him, if he would come downe from the croſſe, ſeeing that you would not beleeue him when he roſe againe out of his ſepulchre? Is it not thinke you a more glorious myracle, to ſee a man riſe againe aliue from among the dead, then to ſee a man that is in health come downe from the croſſe? O you Iewes, the ſaluation of the world dooth not conſiſt in forſaking the croſſe, and in comming to preach againe in this ſame field,

but

but in ſhewing his great patience in the torments which he endureth, and in making manifeſt his conſtancy in preſeruing of them: in ſomuch that his conſtancy and perſeuerance ſhould ſuffice & be enough to conuert al your ſinagogue. S. *Chriſoſt.* ſaith that the children of wickedneſſe ſay vnto Chriſt, Come down from the croſſe, if thou be the ſon of God: vnto whom we anſwer, Becauſe he is the ſonne of God, it is not conuenient that he ſhould come down, but if he had been one of the theeues, it were little to be regarded whether he had come down or not, or whether he had gone. What ſhould haue become of vs miſerable wretches, if the ſon of God wold haue condeſcended to the infamous requeſt of the Iewes? that was an infamous petition which the Iewes made, for if Chriſt would haue come down, and left the croſſe at that time, the angels ſeats ſhould not haue been reſtored, the propheſies vnfulfilled, the diuell vnuanquiſhed, and all the world vnredeemed. Heare vs then, O good Ieſus heare vs, and if the ſinagogue do perſuade thee to come down frō the croſſe, the church doth not ſo; but rather that thou wouldeſt go vp higher vpon it, becauſe the croſſe is the ladder, by the which thou diddeſt go vp to heauen, and it is alſo that which thou haſt left vs, to go vp to the ſame place. S. *Barnard* in a ſermon ſaith, that if the obdurat people of the Iewes, had reached vnto the miſteries which are contained in the croſſe, and in the crucified, they would neuer haue ſaid vnto Chriſt, If thou be the ſon of God, come down from the croſſe; but they would haue ſaid, becauſe thou art our redeemer, take vs vp with thee to the croſſe, becauſe that thoſe which thou diddeſt tender & loue, are knowen in nothing more, then by giuing them part of thy torments. Crucified, O good Ieſus, we loue thee, crucified we adore thee, O great redeemer, and crucified we beleeue in thee, O the loue of my ſoule: for being crucified thou diddeſt ſcale the heauens, vanquiſh the world, triumph ouer the diuell, make an end of ſinne, plant thy church, and bury the ſinagogue. *Ambroſe* ſaith, *Noemies* loue with *Ruth*, and *Dauids* with *Ionathas*, did end with death; but good Ieſus and the croſſe, did not loue the one the other, only vntill death, but embracing the one the other, did there die, in ſomuch that if death were able to kill them, yet ſhe was not able to ſeparat them.

them. *Anſelmus* crieth out, and ſaith, O excommunicated Ieruſalem, O vnfortunat people of the Iewes, tell me I pray thee, I coniure thee, why doſt thou mock at him, and deſpiteſt him with ſo many iniuries, who hath redeemed thee? good Ieſus doth weepe the falling down of thy wals, and the loſſe of thy ſtones, and doſt thou skoffe and mock at his precious fleſhe, and at his holy words? And in ſteed of intreating him to take thee vp to the croſſe, doſt thou perſwade him to come down from the croſſe and turn vnto thee? *Cyprian* ſaith, that we ſhould take great compaſsion on the ſon of God, for the iniuries which they vſe againſt him, and yet far greater vpon the poore Iewes which vſe them, for if they skoffe and ieſt at his paſsion, they ſhalbe depriued of the fruit of redemption.

CHAP. XXXVIII.

How the ſun loſt his light at the death of Chriſt, and of the great compaſsion which he had to ſee his maker die: and howe the ſynagogue began in darknes and ended in darknes.

A hora autem ſexta, vſque ad horam nonam, tenebræ factæ ſunt, ſuper vniuerſam terram, ſaith S. *Mathew* chap. 27. as if he would ſay, At that very inſtant, when the creator of the world, and the heire of eternities did yeeld vp his ghoſt, and breath out his ſoule vpon the croſſe, the ſun did immediatly cloth himſelfe in blacke, and the moone did put on a mourning weed, from ſix of the clock, vntill nine.

It is a very old cuſtome, for children to weepe for the death of their parents, and ſeruants for the death of their maiſters, and friends for their friends; becauſe it is not poſsible, where there hath been found friendſhip and true faith, if that conuerſation be ſeperated, but the heart goeth alſo with it. Let no man maruell, that the heart goeth with his conuerſation, ſeeing that this is moſt manifeſtly ſeen in the departure of *Ruth* and *Noemi*, and of *Dauid* and *Ionathas*, of *Tobias* and his ſon, and of *Helias* and *Heli-*

zeus,

Iew, where in ſome of them tears did abound, and in the others words did want.

Seneca ſaith, that there is nothing, wherin loue may better be knowen, then when one friend departeth from an other, becauſe they can neither ſpeake, nor ceaſe from weeping. Let no man maruell, ſaith *Cicero* ſpeaking to this purpoſe, that I ſhewe ſuch griefe for the abſence of my friend *Rufus*, becauſe it is not poſsible for one friend to part from another, but their hearts ſhould likewiſe part in two. It is not reaſon that the vniuerſall redeemer, ſhould be excluded out of this generall rule, in whoſe death, his mother did weep for him, as for her child; the Angels, as for their reſtorer; the diſciples, as for their maiſter; the heauens, as for their maker; and men, as for their redeemer; in ſomuch that as good Ieſus did die for all, ſo all determined to weepe for him. For the death of *Sara*, *Abraham* alone did weepe; the death of *Iacob* the patriarke, his ſon *Ioſeph* did only weep; for the death of *Moyſes* only *Iſrael*, for the death of *Saul* only *Dauid*, for the death of *Samuel* only *Ramatha*, for the death of S. *Stephan*, the church only did weepe, but for the death of the ſonne of God, not only men, but alſo the elements do weepe and bewaile. *Origen* ſaith, a death ſo euilly employed, as that which was giuen to Chriſt, a life ſo vniuſtly taken away, as that which was takē from Chriſt, and ſo open an iniury, as that which was done to Chriſt, and ſuch exceſsiue torment, as that which was giuen Chriſt, all theſe erronious facts, the elements themſelues thought very reaſonable to help men to weepe for and lament, and if they would, reuenge alſo. *Chriſoſt.* vpon S. *Mathew* ſaith, If, as our Lord gaue licence vnto the heauens to become darke, and the earth to quake, hee would likewiſe haue giuen them licence to chaſtize and puniſhe men, and take a reuenge for his death; the earth would preſently haue opened, and ſent them all into hell: but becauſe his pleaſure was that his life ſhould end, and not his mercy, he gaue licence vnto the elements to make them a feard, and not to kill them. *Teſtes inuoco cælum & terram, quod propoſuerim vobis, vitam & mortem benedictionem & maledictionem*, ſaid *Moyſes* vnto the Iewes, when hee was departing out of this world; in the laſt of *Deut*, as if he would ſay, The lawe which I haue giuen you

is

is ſo holy, that if you keep it, you ſhall liue, and if you breake it, you ſhall die, and if you do receaue the councell which I haue giuen you, you ſhalbe bleſſed, and if you breake it, curſed; and becauſe I knowe for a certaintie, that in the time to come you ſhalbe loſt, and that you and your lawe ſhall end, therfore to verifie this which I haue ſpoken, I leaue for witneſſes the heauens which you do behold, and the earth which you do tread on. There paſſed a thouſand and ſix hundred fiftie and fiue yeres, from the time that *Moyſes* died in the fields of *Moab*, vntill Chriſt died vpon the croſſe, and therfore, becauſe the vtter deſtruction of the Iewes, and the whole propheſie of *Moyſes*, was to be accompliſhed in the death of Chriſt, and becauſe that in ſuch a long time, there would not be any witneſſe aliue, he tooke the heauens for his witnes, of whom he had no doubt, but that they ſhould alwaies be aliue. It wanteth not a miſterie, and that a great miſtery, that *Moyſes* did put before the Iewes, death and life, a bleſsing and a curſe, wherof the wicked Iewes made choice of the curſe, when they demaund that the bloud of Chriſt, might fall vpon them; and they did chooſe death, when they did take away Chriſt his life: & becauſe that by this enormious offence, all the Iewiſh nation was to take his end, the heauens and the earth gaue a true teſtimony, of that which they had heard *Moyſes* ſay in his death. *Rabanus* ſaith, That becauſe the elements, the heauens and the earth did want tongues, to forme words withall, they remembred to become darke, and to tremble in ſteed of ſpeaking; for if our Lord would haue giuen them licence to ſpeake, they would openly haue ſpoken all that which they heard *Moyſes* ſpake, and haue manifeſted the great error, which that people had fallen into. For ſo great an offence as it was to put Chriſt to death, and for ſo great a puniſhment, as it was to deſtroy all the Iewiſh nation, it was very requiſit for *Moyſes* to take thoſe which were very ancient, and for abilitie of ſufficient warrantiſe, as the heauens and the elements were, which could no way be ſpotted, becauſe they had no ſinne, nor any exception taken againſt them, as being too yong, becauſe they had been created aboue a thouſand yeares before. *Ierom* vpon S. *Marke* ſaith, That the darkning of the ſunne, the quaking of the earth,

the renting a sunder of the stones, and the raising of the dead, did meane nothing else, but that therby we should vnderstand, the great innocencie which Christ died with, and the exceeding mallice, with which the people did put him to death. *Cyprian* saith, The earth did quake, and the heauen was afraid, of the great feare which the elements were driuen into, to heare the dolorous voice which the son of God gaue, in the separation of his soule from his body; meaning therby to let vs vnderstand, that they could neither see nor suffer, that their creator should suffer so bitter a passion, and that their God, should die so grieuous a death.

Where art thou O my soule, dost thou sleepe or wake O my heart? the heauens are loaden with mourning, to see them slay their God, and dost thou make no reckoning, that he is slain, and put to death for thee? The heauens do weepe, although they were not those which were redeemed, and dost not thou weep O my soule, seeing that he died for thy sins? If at the brusing of his bones, and the pulling a sunder of his members, and at the troubling of the elements, thou dost not wake, to shed so much as one teare, when dost thou thinke to rise out of the lethargie of thy sin? *Basill* saith, That in the quaking of the earth, and the darkning of the sũ, at the time that Christ died, he gaue vs to vnderstand, that for a paiment, that the people of the Iewes would not suffer Christ, the earth and elements would not suffer them, but that at the same time, the son of God should end his life, and the old Mosaycal lawe die with him.

Because there was no man, that would celebrat the funerals of the redeemer of the world, in stead of mourning, the heauens darkened themselues, and in stead of bels, the stones brake in sonder: all which they did for very griefe to see Christ die, and also to see the sinagogue to be caried to her graue, *Remigius* saith that we should make smal reckoning, that the Gentile doth skoffe at our beliefe, and the Iewe slaunder our lawe, seeing wee haue the heauens and the earth for witnesses, that it is most true, that the Iewe hath cast away himselfe, that Moyses law is at an end, that all that is written, is fulfilled, that the son of God did die, and that with his own precious bloud, he hath redeemed vs. If

the

the diuine prouidēce had giuen the elements & heauens, tongues to pronounce, and licence to ſpeake; they would willingly haue made a recitall vnto vs, and a diſcourſe of all the paſsion, and all the order of our redemption, as being faithfull witneſſes of ſight, which were there preſent, and pittifull creatures which at the ſame place did weare mourning weeds. Would they not thinke you deliuer foorth, & beare witnes more willingly, of that which the redeemer of the world did vpon the croſſe, then of that which *Moyſes* ſpeake in the fields of *Moab*? *Sol contra Gabaonne moueris, & luna contra vallem Mambre*, ſaid the famous captaine *Ioſue*, fighting againſt the *Gabaonites*; as if he would ſay, I require thee, in the name of the great God of Iſrael, O thou ſun, that thou ſtand ſtill, and not ſtir out of thy place, vntill I haue ended the battail againſt my enemies, and obtained the deſired victory ouer them: for if the day ſhould end, and the night ſhew her ſelfe, they might hide themſelues from me, and I could not purſue them.

This praier which the good captaine *Ioſue* made, was of great efficacy, ſeing that it was literally fulfilled as he had praied, and the ſunne durſt not hide himſelfe, to ſhorten the day, nor the moone appeare, to ſhewe that it was night: in ſomuch that, that day was ſo long, as the force of the battaile did continue.

It is much to be noted, howe our Lord doth regard rather the hart of him who praieth, then the words with the which he praieth, ſeeing that *Ioſue* praied, not in the temple but in the field, not meditating but fighting, not on his knees, but on horsbacke, not ſhedding tears but bloud, not entreating, but coniuring, nor asking for vſuall matters, but ſuch things as none durſt aske, but himſelfe. *Gregory* in his regiſter ſaith, that no man ſhould deſpair of Chriſt his clemency, nor be afeard to ask for things neceſſary, ſeeing that he graunted *Ioſue*, ſuch an vnuſuall and ſtrange requeſt. Will not our God and Lord, who gaue *Ioſue* light, and lengthned the day to be reuenged of his enemies, more willingly giue it me, for the good of my neighbours, and to deſtroy my ſins? To come then vnto our firſt purpoſe, why did our Lord make the day longer, when *Ioſue* did fight, and make it ſhorter, when the ſon of God did die; ſeeing that *Ioſue* did aſwell ſhed

bloud

bloud in the fields of *Gabaon*, as the Iewes did in the mount of Caluary? why at *Ioſues* petition, did God turn the night into the day, and at the death of the ſon of God, turne the day into night? the ſecret of this miſterie is, that *Ioſue* did fight for the ſeruice of God, but the Iewes did fight againſt the ſame God; and beſides this, good *Ioſue* did fight to defend the holy lawe; but the wicked Iewes, did impugn the catholike church; and therſore our Lord being the high and eternall goodnes, would giue them neither light nor fauour, to commit ſo enormious and deteſtable wickedneſſe. *Remigius* ſaith, That for the ſun to become dark at the death of Chriſt, and ſtretch out his beames in *Ioſues* battaile, is to let vs vnderſtand, what a great offence it is, to offend a good man as Chriſt was, and what a great meritorious deed it is, to puniſhe a naughtie man, as the people of the Gabaonits were: in teſtimony wherof, the ſun did hide his beames in the mount of Caluary, as not conſenting to the death of him who was iuſt, and lengthned the day in Gabaon, as allowing the puniſhing of that wicked people. It is much to be waighed, that the darknes which he did caſt ouer the Iewes, did laſt but three houres, & the light which he gaue *Ioſue* did continue a whole day, wherin he doth giue vs to vnderſtand, howe ſhort and mild God is in puniſhing, and howe bountifull and liberall he is in his rewards, ſeeing that he giueth vs puniſhment by waight; & his fauours without meaſure. *Extendit Moyſes manum ſuam in cælum, & facta ſunt tenebræ ſuper terram Ægipti tribus diebus*, ſaith the ſcripture in the 10. of Geneſ. as if he would ſay, When king *Pharao* would not deliuer the children of Iſrael out of their captiuitie, immediatly as *Moyſes* did lift vp his hand, vnto the heauen, all the land of Ægipt was full of darkneſſe, the which was ſo great and ſo thick, that if they could hear one anothers voice, yet they could not diſcerne one anothers countenance. *Rupertus* ſaith, If we wil compare the ſin of the Aegiptians, with the ſin of the Iewes, we ſhall find it to be verie true, that the Iewes did commit a far greater ſin then the Aegiptians, and yet notwithſtanding, thoſe which were in greateſt fault, were leaſt ſtirred vp, and thoſe which were leaſt of all culpable, moſt of all puniſhed.

Who dare ſay the contrary vnto this, ſeeing wee haue ſeen

that

that the darknes did cõtinue, in the mount of Caluarie but three hours, and did last in Ægypt three whole daies? What meaneth this O good Iesus, what meaneth this? is it not a greater offence, to take away thy life from thee then to hinder the Israelits to go out of Ægypt? If this be true, as true it is, why dost thou chastise the Iewes, but with three hours of darknes, and dost put the Ægiptians, in a great feare with three daies of terrible darknesse? Thou dost shewe by this O good Iesus, that thou hast greater pittie on vs, then we had of thee, and that thou dost feele our hurt more deeper, then thy own, seeing that thou wast very merciful with the Iewes, who did offend none but thy selfe; and didst shewe thy selfe, very rigorous vnto the Ægiptians, who did offend thy seruaunes: giuing vs therby to vnderstand, that thou doest more easlier pardon such as offend thy selfe, then such as do iniury vnto their neighbour.

The darknes which the Lord did cast in Ægypt vpon the Ægyptians, was to chastise them, but the darknesse which in the mount of Caluary, he did cast vpon the Iewes, was but to make them afraid, because it is not to be thought, nor to be beleeued, that he who went vp to the crosse to redeeme them, had any desire to punish them, and much lesse to destroy them. *Ierom* vpon S. *Mathew* saith, That at the death of the son of God, the sun doth loose his light, the earth doth quake, the stones cleaue in two, the vale of the temple renteth in peeces, the sepulchers of the dead open, in somuch that all creatures haue compassion on him, only man excepted, for whom he suffered. For my own part I beleeue, saith *Anselmus*, that presently as the hangmen began to vncloth Christ, the heauen began to loose his light, because the sun would shew him selfe to be ashamed of that wherof the Iewes had no shame at all; that is, to see Christ his flesh naked, crucified on the tree: in somuch that the son hauing compassion of his creator, determined to couer him with darknesse, seeing that they had taken his garments from him. Beeing true, saith *Cyprian*, that he who did see the son of God, did see also God himselfe, by reason of the high hypostaticall vnion, which was betwixt the diuinitie and humanitie; it is not to be beleeued, that, that so generall an eclipse was made throughout all Iudea, without

out very deepe counsell; because it was not a reasonable thing nor yet an honest thing, that they should dare to looke on Christ too earnestly vvith their eies, vvho had so cruelly laid hands vpon him. *Hillarius* saith, That because darke places are most fit for contemplation, the deuine prouidence did cast that darknes vpon the face of the earth, because that the faithfull which were there present, might the better prepare themselues to contemplat on that high mysterie, and those which were peruerse and wicked, haue occasion to repente themselues of their sinnes. As the riuer cannot run, but vvaxeth drie as soone as his spring faileth (saith *Chrisostome*) so did the materiall sun at the death of the son of God, saieng that he could light the vvorld no longer, seeing that Christ by whom he vvas lightened, did die and take his end. *Prosper* in his sentenses saith, that God vseth a very exceeding good order in all his doings, if vve vvere able to comprehend it; vvhich is easily seene by that, that he made a great shadow on the mount of Caluarie, insomuch that the wretched synagogue, as being frighted and amased, began in darknes, and ended in a shadow. *Vbicunque habitabunt filii Israel, erat lux, vbi autem Aegiptii erant tenebræ*, saith the 10 chapt. of Exodus, as if he vvould say, Although all the whole kingdome of Ægypt was full of darknes, yet there was none at all where the children of Israell did remaine: because that by speciall fauour and grace, the light went after the children of Israell, and darknes followed the Aegyptians. *Origen* vpon S. *Mathew* saith, That it may religiously be thought that the prueledge vvhich the Israelits did inioy in Ægypt, the faithfull did enioy in the mount of Caluarie; that is to wit, that they did as manifestly see Christ his humanitie, as if there had ben no darknes at all in the vvorld, vvhich seemeth to be a thing agreeing vnto reason, because it was not reason that those should be partakers in the punishment, which did not participate in the offence.

Of all the misteries vvhich Christ did either doe or speake, during those three hours, S. *Iohn* giueth testimonie, not by hearsay or report, but as he saw and heard them himselfe; for he sayth *qui vidit testimonium perhibuit*, which he would neuer haue affirmed, if the darkenesse had blinded him, as it did the Iewes.

S. *Barnard* to this purpose sayth, Thou mother of him who was crucified, and *Iohn* thy cosen, and thy welbeloued *Mary Magdalen*, and some other few of thy familie, all you did see the God of light, among the darknes, whē he said, I am a thirst, when he tasted the vinegar, bowed downe his head, and yeelded vp his soule vnto his father: so that these bya speciall priuiledge did fully see him and wholy beleeue in him. *Bonauenture* saith, When in the last houre the sonne of God did commend and giue his soule vnto his father, his mother only and her familie did deserue to see his soule go frō him, and bow down his head, because that all the Iewes which were there assembled, because they were procureres of his death, deserued not to see him die. *Hilarius* vpon S. *Marke* saith, That because the torturers and hangmen did begin to skoffe and iest at that, that Christ did speake and doe vpon the crosse, God by his deuine prouidence, did cast ouer them an eclipse of darknes, because they should heare all the misteries which remained to be done vntill the last moment of his life, but yet that they should neither see them nor vnderstand them. *Cipri-an* sayth, That the obstinate Iewes with that thicke darkenesse could not see Christ, and with those damnable bowels could not vnderstand Christ, which doth easily appeare in that, that the son calling vnto his father, and saying *Heli, Heli*, they vnderstood him that he had called for *Helias*.

CHAP. XXXIX.

Of many and sundry sorts of death, and that the death of Christ was the most glorious of them all.

MOriatur anima mea morte iustorum said the prophet *Balaam*, as if he would say, I doe not desire of God that he would giue me longer life thē that which I haue liued, nor greater honour then that which I haue, nor more wealth then I do possesse, but that which I desire of God is, that my soule may die like vnto those which die in his grace. What greater, or more heroicall gift can we desire at God his hands in this

this life, then the grace to die in his grace? he doth ask for a great matter who doth ask for grace at God his hands, and he obtaineth much, who obtaineth grace, for because that as punishment is tied vnto his displeasure, euen so glorie is alwaies coupled and knit to his fauour and grace. *Basill* saith, That no man can die like vnto a good man but he who is a good mā, nor no man end like vnto a iust mā, vnles he be a iust mā, because the priuiledge of dying well is imparted vnto none, but vnto such as God gaue his grace to liue well. *Dauid* did ask for health for his son, *Anna* grace to haue a child, *Helias* asked for death at the brooke side, *Ezechias* asked for longer life being in sicknes, the Chananan asked for health for her daughter being vexed of the diuel, but *Balaā*, & I and *Balaam*, do not pray to God for longer life, but that it would please him that we may die in his grace. *Origen* vpon the booke of *Numbers* saith, That it is much to be noted, that *Balaam* did not pray that God would giue him grace to liue like vnto good men, but to die like vnto such as were good and iust men: and that not without reason, because we see many euery day which liue wel, & end badly, & many which liue euily, & die wel. Wicked *Iudas* did liue wel, but in the end of his trauel he ended wickedly, the theef did liue exceeding wickedly, but in the end of his life he died vertuously, insomuch that vnfortunat *Iudas* from his Apostlship went into hell, & the good theefe from the gallowes went to heauen. We see many (saith *Seneca* in an epistle) saile on sea with a prosperous wind, which afterward are drowned in taking the hauen, and many escape out of bloudie battels, and die afterward of a lingering ague, insomuch that the felicitie of man doth not consist in a good beginning, but in a good end. What benefit is it for the vine to blossome well, if at the haruest time he beare no grape? What doth it benefit a man to haue liued like vnto S. *Paule* if in the end he do die like to the heretike *Arrius*, or *Sergius*, therfore the prophet *Balaam* saith very wel, *Moriatur anima mea morte iustoris*, for if it be a good thing to liue well, it is much better to die wel, seeing that *Balaam* doth ask of God that his soule may die like vnto the soule of a good man, it is very requisit for vs to rehearse the liues of some holy personages, that therby we may know what death to wish for, because the holy scripture dooth lay downe vnto vs

the liues of holy men, not to the end only that wee ſhould know them, but becauſe alſo that we ſhould imitate them. What doth it auaile thee, O my ſiſter, to read, and twiſe read the life of *Marie Magdalen*, if thou continue as diſſolute as before thou waſt?

S. *Auguſtine* ſayth, That the ſolempnities of ſome martyrs which we doe celebrate, are nothing elſe but certaine ſtirrers vp of vs to ſuffer martyrdome for Chriſt. Inſomuch that we ſhould not be aſhamed to imitate thoſe whoſe feaſts we doe celebrate.

Egredere non egredear ſed hic moriar, 3. *Reg.* chap. 20. Theſe words paſſed betwixt *Benaias* king *Salomons* captaine, and *Ioab* king *Dauids* captaine, when *Benaias* vvent vp to the holy tabernacle to ſley captaine *Ioab*, vnto whome *Benaias* ſaid, *Salomon* my Lord commandeth thee to goe out of his Tabernacle. Vnto whom *Ioab* made anſwere, I will rather die here then goe out of the temple, or depart from the alter.

What elſe is it to die within the tabernacle, but to die like a true and faithfull Chriſtian? and what elſe is it to die, holding faſt by the alter, and taking hold by the arke, but to die embraced and adorned with al the ſacraments? O how happie that ſoule is, who vvith the captaine *Ioab*, doth liue within the holy temple, and taketh hold of the altar, which is Chriſt, and dieth embracing the arke of the ſacraments: becauſe that of ſuch a ſoule we may with better reaſon ſay rather, that ſhe beginneth to liue then that ſhe doth end or die. It is the perſuaſion of the diuel to ſay, *egredere foras*: and it is the anſwer of a good Chriſtian, to ſay, *Non egrediar ſed hic moriar*: becauſe the intent of the diuell is to draw vs from a holy place, to the prophane places of the world; and God his purpoſe is, to draw vs from that which is prophane, and to bring vs vvhere vve may die in his ſernice. *Mortuus eſt Manaſſes in diebus meſsis hordeacei quia inſtabat ſuper alligantes manipulos in campo. Iudith* the 8 chap. as if he would ſay, That worthie labouring man *Manaſſes*, husband to that noble dame *Iudith*, died in the haruеſt time, in cutting and binding vp ſheues of barly, by reaſon of the exceeding heat of the ſun which did driue him into ſuch a great ach in his head, that it killed him. S. *Auguſt.* in an Homelie ſayth,

That

That as the labouring man doth fight all the daies of his life with the earth, for no other reaſon but becauſe ſhe ſhould yeeld him food to eat, ſo man doth fight with his own ſenſualitie to ſubdue it, becauſe it is a harder matter to pul vp the tentations which ſtriue in our fleſh, then to weed from the earth the nettles which trouble vs. S. *Barnard* ſaith, That when the husbandman doth make cleane his corne from weed and cockle, they grow not againe of a long time, but woe be vnto me O good Ieſus, woe be vnto me, becauſe that in the field of my heart and ſenſualitie, one vice is no ſooner gone but another is come in, nor that gone but another commeth in his place, inſomuch that if they doe not enter in all at once, it is not becauſe they doe not come, but becauſe they are not able to be receiued. S. *Ierome* vpon S. *Mathew* ſaith, That as the husbandman doth ſow diuers and ſundrie ſeeds of graine in the field, becauſe that if the one grow not, yet the others may take, euen ſo the vaine wordling vndertaketh much buſines, ſome heare, ſome there, hee entreateth with this man, threatneth that man, flattereth ſome, and deceiueth other ſome, and all this he doth to increaſe his wealth, to heape vp more riches, and to be of greater power and authoritie. *Plato* in Thimeo ſaith, That if the heart vvere quartered into ſo many peeces, as he is ſcattered abroad into imaginations and thoughts, I ſweare vnto thee that he would either gather himſelfe together, or end in ſhort time. *Seneca* to this purpoſe ſaith, If whether my hart goeth with his thoughts, my bodie ſhould alſo goe vvith his feet, there would be no eagle which could be able to flee ſo faſt, nor no Hart which ſo ſwiftly ſhould be able to run. Corn ſo ſcattered abroad, and ſeed ſo badly ſowen, ſuch as are our diſordinat and vnbrideled deſires, what ſhall we doe if we cut them not before we die? Cutting his corne, and binding vp his ſheaues, death tooke *Iudiths* husband: wherein we ſhould vnderſtand, that when death doth knocke at our gates, he ſhould find *Auguſt* paſt and our harueſt at an end; I meane not of the grapes which are in the vineyard, but of the thoughts which are in our bowels. O that, that, is a glorious *Auguſt* and a happie gathering of grapes, which the ſeruant of our Lord doth of the affections and paſſions which he hath in his mind, that when the houre of death doth come,

our Lord may find nothing to cut, nor the diuel to gather. *Mortuus est Moyses non caligauit oculus eius, nec dentes illius moti sunt*, saith the holy scripture in the 33 of *Deut.* as if he would say, Honorable old *Moyses* died at the age of a fix score, and neuer lost the sight of his eies, nor neuer lost tooth of his head. *Agmon* saith, That in such a long age as that of *Moyses*, vnlesse it had been by a speciall priueledge, it had not ben posible for him to haue preserued his sight so long, nor to haue had all his teeth; because that from fourescore vpward the teeth begin to fall, and the eies to grow darke. *Origen* sayth, That our Lord is such a freind vnto those as he loueth, and so carefull of the good, that he doth not only giue them grace to keepe their soules, but also force and strength to preserue their bodies, as he did to *Moyses* in his old age; whose sight he preserued because he might goe, and teeth because he should eat. There is great difference saith S. *Gregorie* betwixt the blindnes of the soule and the blindnes of the bodie, because that that of the bodie darknes doth cause, but that of the soule wickednes doth procure: and thereupon it is, that the noughtie man doth stumble in many more things, then the blind man: the blind man knoweth that he is blind, and suffereth himselfe to be guided, but the noughtie man doth neither know himselfe to be nought, nor will not suffer himselfe to be counselled, and therefore he doth neither know that which he would haue, nor desire that which he ought. O how happie that soule is vvhose sight continueth vntill death, knowing in her selfe how little she is worth, how little she possesseth, and the small power she is of, for otherwise we may well say of such a soule, that she seeth very little if she doe not see her selfe. The great patriarke *Iacob* had lost the sight of his eies, seeing he did not see his nephews which vvere by him, but yet he had not lost the sight of his soule, seeing that he propheſied things to come; insomuch that he did not know those which were before his eies, and did see that which should happen three hundred years after. What doth it meane, sayth *Rupertus*, that *Moyses* being six score yeares old did neuer want tooth, but that in all that time he did neuer speake any superfluous word? *Horace* saith that we speake with our tongue, eat with the cheeke teeth, pronounce with our other

teeth,

teeth, and vtter with our mouth, insomuch that the want of our teeth causeth vs to pronounce badly. Being then true as true it is, that we loose so many teeth, as we speake vaine words, by this account it were a lesser losse to loose all our teeth, then to be noted to haue a noughty tongue. *Cypriã* in one of his epistles saith, That as a wise man doth let nothing passe into his stomacke, vnlesse it be wel chevved before, euen so there doth no word proceed from his heart, which he hath not wel thought of before. because that of words not well vvaighed, nor consideratly thought vpon, doe oftentimes great contentions arise.

Origen to this purpose saith, O how happie is the soule which wanteth no tooth, that is, which neuer did any thing whereof she should repent, nor speake word whereof she should be sorrie: for comparing all the parts of our bodies together, we doe sin more with our toung alone, then with al the members of our bodie besides. Much good may *Moises* his teeth do him, so that thou my brother doe put a watch before thy mouth, and in thy words, because that in the houre of death, they will rather ask vs an account of the words which we speake, then of the teeth which we haue lost. *Iacob colligit pedes super lectulum & obiit*, saith the holy scripture in the last of Genesis, as if he would say, The old partriarke *Iacob* being come to the end of his daies, and finishing his speach to his sons, and blessing euery of them by himselfe, drew vp his knees and feet to his mouth, and yeelded vp his life. In mans bodie there is no part further off from the mouth then the feet, and therefore when the good patriarke did ioine & draw his feet to his mouth, and his mouth to his feet, whē he was giuing vp the ghost, it is not to be thought that he did it by happhazzard, but for a deepe secret and a high misterie. What is vnderstood by the feet which vve goe vvith, but the good purposes which we haue to be good? what are the hãds with the which we doe eat and trauell with, but only the good vvorks which we do? what is ment by the mouth which we speake with, but the promises & vows which we make? it is conuenient for vs then to ioin together the mouth with the hands, & the hands with the feet, before we die, that is to say, our words with our desires and purposes, and our purposes with our workes, because the kingdome

of heauen is not gotten by force of words, but by weight of good works. When Christ saith in the gospel vnto one *hæc fac & viues*, and vnto another, *si vis ad vitem ingredi serui mãdata*, he did plainly shew vs, that an euangelicall perfection did not consist in much speaking but in well doing, and therefore there are none reputed martirs for the words which they haue spoken, but for the works which they haue done. He doth die with his mouth far from his hands who doth say one thing and doe another; and he with his hands far from his feet, who hath many good purposes and desires, but naughtie works: from which malediction good Lord deliuer vs, because that to speake well and doe ill, doth rather belong vnto old philosophers, then vnto good Christians. O that happie is the soule which death taketh, the feet ioined to the mouth, that is, speaking with doing; and that working with desiring, speaking and doing, promising and fulfilling, were all one, and were coupled together imitating the son of God, who thirtie years was silent, and preached only three. *Iob mortuus est senex, & plenus dierum*, saith the holy scripture in the last of *Iob*, as if he would say, *Iob* the holy man, and who loued God well, did die loaded with many years, and full of daies.

S. *Gregorie* vpon these words saith, The scripture doth not speake without a great misterie when he saith, that holy *Iob* did die ould and full of daies, and not full of many nights; because he would let vs vnderstand thereby, that he dieth idle and emptie, and without daies, whose daies are passed without fruit or profit, and he doth die full of daies who when he dieth, dieth full of good works.

Chrisost. saith, That in holy scripture by the day is vnderstood grace, and that by the night we should meane disgrace and displeasure; and thereupon it is, that when wicked *Iudas* went from Christ, to deliuer him vnto his enemies, the Euangelist sayth, That his departure was by night, that is, that he was depriued of the day and light of grace, and was accompanied with the night of sin. S. *Barnard* vpon *Qui habitat* saith, That because no life can be called life, vnlesse it be a good life, nor none said to liue, vnlesse hee liue well, we may say with great reason, that he hath not liued any day at all, who hath wickedly

wickedly liued, and that he hath liued many daies, who hath vertuously liued.

What doth any man keepe of his years which are past, or of the daies which he hath liued, but the good works which hee hath done in them? All is past, all is ended, and all forgotten, there remaineth only the merit or demerit which we haue gotten, and so according to this count, they call the day merit, and the night demerit. If thou hast done well, thou hast liued long; if thou hast done ill, thou hast not liued at all: because that in the day of account, they will not put in thy reckoning, the daies which thou hast liued, but the good works which thou hast done.

If the kingdome of heauen should be giuen in respect of years, who liued so long as *Mathusalem*, who passed nine hundred? As holy *Iob* did die full of daies, so there are many which die loaden with nights, that is, without the light of grace, and the day of glory. Such die full of nights as die full of faults, because there is nothing in this life so darke, as a naughtie conscience full of sinne. What is it, saith S. *Gregory*, for the good to die full of daies, and the wicked full of nights, but for the one to go to heauen, where there is day without night, and the other to go to hell, where there is night without day? Happy is the soule which dieth in the day of grace, and miserable is the soule, which dieth in the night of sin, because that to die by day, or to die by night, is nothing else but to liue in light, where there is no darknes, or to liue in darknes where there is no light.

CHAP. XL.

Howe the son of God did die vpon the crosse, praying and weeping, teaching vs by that example, howe we should behaue our selues in the last houre.

ET *inclinato capite tradidit spiritum.* saith S. *Iohn* in his 19 chapt. speaking of the death of the son of God vpon the crosse, as if he would say, Nowe that the redeemer of the world, had giuen foorth a terrible voice, saying: Father into thy hands I commend.

commend my spirit, he did somwhat bowe down his head, and gaue his soule vnto his eternall father.

In the last houre, in such a high misterie, in such a glorious end, as this was of the son of God, that hee would not moue his arme, nor hand, nor foot, nor leg, but only bowe down his head, wanteth not a great mistery nor yet a verie deep secret.

It is an old custome to tell what happened vnto our father, or vnto any deare friend in the last hour of his life; that is, what he did, what griefe he had, what words he spake, howe hee died, and howe long he striued with death, because that those things which we do last of all, are alwaies much noted, and greatly set by. Doth the scripture, saith *Augustine* vpon S. *Iohn*, find occasion to talke of the death of holy men, and will it not note and waigh waighty things, in the departure of the holiest of all holy men? much there is to be noted, and much to be considered, and also much to be weapt and wailed, in the passing out of this world and death of the sonne of God; because, that in the last account of his life, and last houre, the words which he spake were so profound, and the works which he did, so strange, that they go beyond all humane capacitie, and ouercome the vnderstanding of Angels.

Ieremias in a sermon saith, That from the beginning of the world, there was neuer death so cruell, because they killed mercy and clemency it selfe; neuer death so iniust, because they slewe him who was innocent; neuer death so infamous, because they did put him to death on the crosse; nor any death so scandalous, seeing that it doth continue vntill this day; nor any death so noble, seeing they killed the maker of all things; nor any death more profitable, seeing they killed the redeemer.

In diebus carnis sue, cum clamore valido, & lacrimis exauditus est pro sua reuerentia, saith the Apostle to the Hebrues, as if he wold say, The son of God being in the last houre of his life, and at the very point when his soule would leap out of his body, he began to pray and commend himselfe vnto his father, with a very loud voice, sorrowfull words, and pittifull teares.

By these words of the Apostle we may gather, that the sonne of God did die on the crosse, tormented with griefe, looking vp

to

to heauen, cryeng with a loud voice, praying vnto his father, and weeping for sinners.

There is contained a great secret in the Apostls words, when he saith, that in *diebus carnis suæ*, the son of God on the crosse did pray, and cry, and weep, and die, because that all the other works which he had done vntill then, were all mingled, and sauored of God and man, and of man and God, but his death on the crosse, was the worke of a man only, without any detriment of his diuinitie.

He died without detriment of his diuinitie, because there is nothing faster annexed vnto God, then alwaies to liue; and with the detriment of his humane body he died, because there is nothing more naturall vnto man, then in the end to die.

The sonne of God, saith S. *Barnard*, dieng vpon a rough bare crosse, howe dare I abide in a rich house, apparell my selfe with soft garments, and sleepe in a soft bed, or dine with my table laid? Let me vse no more a large hood, a soft coat, a cell finely decked and trimmed, a soft bed, and a furnished table, seeing that such deinties, are not fit for such as follow the crosse of Christ, but for such nice wantons as do persecute Christ.

O good Iesus, O the loue of my soule, how dare I liue in pleasure, and passe my time in delight, seeing that thou in thy last hour, haddest no other thing but the crosse for thy bed, the nailes for thy cushions, heauen for thy pauilion, theeues for thy companions, gaule to eat, vinegre to drink, tears to washe with, thy voice to complain with, and praier to die with.

O what a terrible thing it seemeth to bee, to draw neere vnto our last houre, seeing that the son of God doth make such preparation on the crosse, to looke for it: to wit hee hath his body naked, his hands bound, his feet nailed fast, his head pricked with thorn, his mouth seasoned with vineger, his vains empty, and his face bathed with teares. Who did euer see a man fast bound, fight with him who was at libertie; a naked man against him who was cloathed, the vanquished with the conqueror, a wounded man with one who is sound and whole, and a dead man with him who is a liue? If the maker of life, doth looke for death with such preparations, O death who will not bee afraid of thee?

Anselmus,

Anſel. ſaith, that the ſon of God did wait for death on the croſſe, to make vs a ſure agreement, hee looked for it naked becauſe the diuell ſhould haue nothing on vs to take hold of, he looked for it faſt nailed, becauſe we ſhould flee libertie, he looked for it weeping, becauſe we ſhould haue nothing to waſt, and he looked for it crieng out, to teach vs to call vpon God, and he waited and expected death praying, to ſhewe vs what we ſhould do at our laſt end.

Seeing that the Apoſtle doth ſay of thee O good Ieſus, that languiſhing, crieng, and praying and weeping, thou diddeſt depart out of this world, tell me I pray thee ſeeing that thou diddeſt weep ſo much, what was the cauſe of it? thy ſight is blinded, thy ſpeech is loſt, thy bloud is run out, thy ſtrength doth faile thee, and yet do not thy teares drie vp in thee; how ſhould tears end in thee, ſeeing that faults end not in me? Thou doeſt not weepe O good Ieſus, thou doeſt not weepe for thy ſelfe, but for mee, thou doeſt not weepe to ſee thy ſelfe die, but to ſee me ſin, thou doeſt not weepe for thy griefs but for my offences, neither doeſt thou weepe, becauſe thou doeſt leaue me no remedy, but becauſe thou doeſt ſee me ſo vngratfull. *Damaſcen* ſaith, that as our faults were many, ſo the ſon of God did ſhead many teares for them, and as my ſins were ſo great that they reached vnto God his diuine iuſtice, ſo the cry and voice of Chriſt, was ſo loud that it did reach vnto the throne of mercy, in ſomuch that as we went looſing our ſelues, ſo Chriſt went healing vs. *Theophilact.* vpon the Apoſtle ſaith, That as the ſon of God with a great cry and many teares did die vpon the croſſe, ſo is it meet for vs to die in the church, that is, praying vnto our Lord, and weeping for our ſins; *Chriſoſt.* vpon this place ſaith, that the ſonne of God did die vpon the croſſe, with a loud cry and many teares, for his voice was ſo loud & ſhril, and the miſtery of it ſo high, and the manner of it ſo lamentable, that it was heard in the heauens, made hel afraid, aſtonied the Iewes, opened the ſepulchres, awaked the dead, & cõuerted the great Centurió. If al creatures do feare thee O good Ieſus, hanging on the croſſe, who will not feare thee whẽ thou ſhalt come to iudgement? ſeeing thou doſt make afeard & aſtonied the heauens, hel, the quick and the dead, with one only word,

word, whom wilt thou not make afraid, with *ite maledicti*, go you wicked in the laſt iudgment? *Remigius* ſaith, that the laſt voice which ſorrowfull Ieſus gaue in his laſt houre, was a louing voice, becauſe it came from ſo louing a heart, and a ſharp voice, becauſe a tongue ſeaſoned with vinegre did pronounce it, it was a weeping voice, becauſe it did paſſe by ſo weeping a face, and it was a voice full of miſtery, becauſe it was his laſt.

What death can be compared vnto the death of the ſonne of God, ſeeing that death took him embraced with the croſſe, with the pardon of his enemies praied for, with an exclamation in his tongue, with a praier in his mouth, with teares on his cheeks, with his bloud run out, with the redemption accompliſhed, and with the church perfectly planted.

The ſonne of God did yeeld vp his ghoſt, with a ſtrong crie, and it doth well appeare, that that voice was rather miraculous then natural, ſeeing that few men can ſpeake at the houre of their death, much leſſe crie aloude: the which voice, our holy Lord did giue out, becauſe that all thoſe which were there preſent, might knowe how willingly hee did die, and howe little hee did feare death. How is it poſsible that he ſhould feare death, ſeeing that hee came voluntary vnto it? there is no man who can feare death, but he whom death doth kil; but the ſon of God could not feare death, becauſe he was to triumph ouer death. *Ierom* ſaith, For the ſon of God to giue vp his ſoule, when he would himſelf, and howe he would, and to cry a loud at the laſt houre, was to ſhewe vnto vs, his high Godhead; and to die praying and weeping, was to prooue his manhood: inſomuch that if in dieng he did ſhew himſelfe to be a man, yet in the circumſtances of his death, he was knowen to be God.

As a man he hanged on the croſſe praying, and as God he was there preaching; as a mortall man he went, and like vnto God he died, according vnto his own wil; like a man he asketh pardon for ſins, like a man he ſuffereth his ſide to be opened, and like God he promiſeth the theefe glory; like man he dieth, his head bowed down, and like God he openeth vnto all men the gates of glory. *Ciprian* ſaith, that becauſe it is a vſe, to call aloud for thoſe only, which are far from vs, the ſon of God his pleaſure was, to

cry

cty with a loud voice, in the laſt inſtant of his life, calling the angels, becauſe they ſhould haue compaſsion on him, the elements, becauſe they ſhould couer him, the ſepulchres, becauſe they ſhould receaue him, the dead, becauſe they ſhould accompany him, the Gentiles, becauſe they ſhould beleeue in him, and the Iewes becauſe they ſhould conuert themſelues. Note it well and thou ſhalt ſee, that good Ieſus did not die in a village but in a cittie, not by night but by day, not in ſecret wiſe, but publikly, not holding his peace, but crieng out, not by force, but of his own free will, to giue vs to vnderſtand, that as his death was publike, and notorious vnto all men, ſo he died for all men. *Chriſoſt.* ſaith, *Exclamauit voce magna*, becauſe that if from that time forward, any one of his church, ſhould looſe himſelfe, or any Gentile not conuert himſelfe, it ſhould not be becauſe he was not called, but becauſe he would not come: becauſe that with that loud voice, he did call the liuing, and ſummon the dead, becauſe they ſhould be all preſent, to ſee howe he did ſhed his bloud, and beſtowed it, for all the vniuerſall world. Wo be vnto thee O my heart, wo be vnto thee O my ſoule, if no drop of that bloud hath fallen vnto our ſhare, for as by that bloud wee were redeemed, ſo by the ſame bloud, we muſt be ſaued. He cried with a loud voice, becauſe he had ſuch great pleaſure, to ſee his father nowe pacified, the world redeemed, the diuell vanquiſhed, hell ſpoiled; that with a loud voice, he publiſhed his ioy, and with a cry he ſounded out his victory. *Barnard* ſaith, *Exclamauit voce magna*; and if with a loud voice, for whom but to call the elect, in his diuine and eternall predeſtination? Being that he could not imbrace his elect, becauſe his hands were tied, nor go to ſeeke them, becauſe his feet were nailed, nor giue them libertie, becauſe he was crucified, nor viſit them, becauſe hee was condempned, good Ieſus bethought himſelfe, to call aloud vnto them, & with his own bloud to buy them.

O infinit charitie, O great loue, O my good Ieſus, what couldeſt thou do; or what ſhouldeſt thou haue done for me, and in me that thou diddeſt not, conſidering that with thy bloud thou haſt redeemed me, and with tender teares called me? S. *Ambroſe* ſaith, *Exclamauit voce magna*, ſorrowfull Ieſus cried with a loud voice

voice, at the time when he was going out of this world, when he went to end and accomplishe the generall redemption, when the heauens began to open, and when he meant to diuide his bloud. and at the time, when he went to seale his testament: meaning by that loud voice, to let al men know, how that he died for all men, and howe that all were nowe redeemed. *Exclamauit voce magna*, making a difference betwixt the first crie, whē they did lead him to be crucified, from the second crie, when his pleasure was to die; for in the first they said, *Pilat* doth commaund this iustice to be done vnto this man, wherein he doth commaund him to die: but in the other crie he said, this is my mercy which God commaundeth to doe, done of all the world wherein he doeth commaund to pardon; in somuch that a vie *Pilat* did cry iustice, and Christ did proclaime mercy.

CHAP. XLI.

Howe Christ died, his head bowed down, and the misteries therin contained.

FACTUS est obediens vsque ad mortem, mortem autem crucis. saith the Apostle in the third to the *Thessal.* as if hee would say. albeit that the son of God was perfect in al vertues, yet he did principally excel in the vertue of obediēce: for if he tooke flesh, it was by obedience, if he was born it was through obedience, & if he did die it was through obedience. The Apostle did not content himselfe, in saying that hee did obey his father vntill death, but that he did obey him vntill the death of the crosse; giuing vs in this speech to vnderstand, that the obedience of the son of God, was not only constant and louing, but also accompanied with many troubles and daungers, seeing that through that obedience, he did die vpon the crosse. *Barnard* saith, there be very many O good Iesus, which do obey thee vntill death, but not vntill the death of the crosse, but feeling some pain and trouble to come with obedience, seeke excu-

ses

ses not to fulfill it. O howe many (saith S. *Basill*) would follow Christ, in going to the wedding in *Cana*, and be inuited with *Zachens*; and to go safely vpon the waters, and eat a hony comb with his disciples, but would not follow him, in being born in a manger, in fleeing into Ægypt beeing a child, in going barefoot, in being persecuted by all men, nor yet in dieng vpon the crosse. S. *Augustine* vpon the Apostle saith, If we will imitate the son of God, in that which wee do obey him, our obedience should be without any reply; our excuse readie presently to fulfill, constant to bring to an end, patient to endure troubles, and discreet to knowe well what we haue to do. Comming then to our purpose, *Inclinato capite tradidit spiritum*, to wit at the very hour that they drewe Christ his soule out of his body, he did somewhat bowe down his head; which ceremony ought greatly to bee noted, because that the later it was done, the fuller of mistery it is. *Cirillus* vpon S. *Iohn* saith, That vntill the son of God did go vp, vpon the crosse, his father had cõmaunded him nothing, but to take mans flesh vpon him, and preach the law of the gospell; but after that he was gone vp to the crosse, hee did commaund him to suffer and to die: and therfore blessed Iesus, not beeing able to answere one word, bowed down his head, shewing that it pleased him well so to do.

O high mistery, and diuine sacrament, contained vnder this speech, to wit, that in one hour and one instant, that the commaundement of obedience came vnto him, he accepted death, bowed down his head, gaue vp his soule, made an end of our fault, began his church, and ended his life. *Cyprian* saith, when the father did commaund his son, there to end his life vpon the crosse, he could not answere him one word, more then bowe down his head, in toaken that he did obey him: in somuch that good Iesus life was first taken from him, before that his obedience wanted or ended. It is much to be noted, that the text doth not say, that he did first giue vp his ghost, and then bow downe his head; but hee did first bow downe his head, and then his soule was pulled from him: to teach vs therby, that if his father would not haue commaunded him by obedience, hee would not haue departed out of this life. Notwithstanding that the trauels and troubles,

troubles, which the ſon of God paſſed through were infinit, and the perſecutions which he ſuffered intollerable, yet if as his father did commaund him to die vpon the croſſe, hee would haue commanded him to liue longer time, and more torments endure, with his head bowed downe, he would haue ſaid, It pleaſeth me.

O that happy is that ſoule, which vntill the laſt houre, doth to all things which is commaunded her, bow down her head, and fulfill obedience: for, for my own part, I think that he cannot be loſt, who knoweth not howe to diſobey. What meaneth he to ſay, (ſaith *Aureolus* in a ſermon) that *Inclinato capite tradidit ſpiritum*, but that the ſon of God did firſt ſend before him, to the other world his obedience, thē he did giue his ſoule to his father: becauſe the higheſt point of perfection, doeth conſiſt in obedience, and in the keeping downe and ſubduing of our own ſenſuall will. *Multum erigimini filij Leui*, ſaid *Moyſes*, Num. 16. to *Dathan* and *Abiron*, as if he wolud ſay, It ſeemeth vnto me that you of the linage of *Leuy*, growe very ſtout and ſtubborne, perſwading the people that they ſhould obey neither mee, nor my brother *Aaron*; but that they ſhould gouerne themſelues according vnto their own will and pleaſure.

You ſhould haue called to memory, and alſo haue contented your ſelues, O you children of *Leui*, that among all the twelue tribes, the Lord hath choſen you for himſelfe, and how by a ſpecial priuiledge, he would haue you to ſerue him in his tabernacle: and further, his good pleaſure was, that you ſhould maintain your ſelues by other mens labour and ſweat. It is to be noted, that of al ſuch as were in the ſinagogue, theſe children of *Chore* were the firſt which rebelled againſt their ſuperior and ruler, all which the earth did ſwallowe vp aliue, and they went body and ſoule into hell.

O to howe many we may ſay at this day, *Multum erigimini filij Leui*, the which with thoſe of *Chore* are ſtiffe-necked and ſtubborn, and haue not their head bowed down with the ſon of God. The children of Iſrael had committed other offences, but God did neuer puniſhe them ſo cruelly as for this, to let vs vnderſtand that ſome faults may be diſſembled, but the ſin of diſobedience, ſhall alwaies be ſeuerely puniſhed.

The puniſhment which God gaue vnto thoſe rebellious and diſobedient people, was that he did ſend them bodie and ſoule into hell aliue, inſomuch that as they did commit a new fault, ſo God gaue them a new puniſhment.

The difference betwixt the Apoſtata *Chore*, and bleſſed Ieſus was, that *Core* died with his head lifted vp, and the ſonne of God with his head bowed down; wherof wee may infer, that the followers of Chriſt do knowe nothing, but to obey and be ſilent, and the followers of *Chore* know nothing better, then to reply vnto that which is commanded them, and murmured againſt al which they ſee.

Yet to take this miſtery in another ſence, it is to be noted, that vntil the very time that Chriſt his wil was to die vpon the croſſe, he ſuffered the title which *Pilat* had put vp, to bee cloſe at his head, but at the time of his laſt breath, hee remoued his head from the title, not without a high miſtery, and a very profound ſecret.

What hurt was there in the title, that Chriſt would not die with his head faſt by it? The greateſt hurt that was in that triumphant title, is, the greateſt felicitie that all worldlings of the world do followe; that is, to haue the title of king, to be called kings, and to die kings, for when a man is come to be a king, well he may ſeeke for more land, but not for more honor.

All the wars which were betwixt *Achilles* and *Hector*, *Alexander* and *Darius*, *Iulius Caſar* and *Pompey*, *Auguſtus* and *M. Antonius*, were not becauſe they would haue the lawes kept, but becauſe they would be intituled kings.

What meaneth this O good Ieſus, what meaneth this? doe they lift thee vp like vnto a king, crown thee like a king, put on thee a purple robe like a king, ſalute thee on their knees like a king, ſaying, Ieſus of Nazareth king of the Iewes; and doſt thou ieſt at the kingdome, and put thy head from the title? *Barnard* vpon the paſsion ſaith, that not only on his head, nor yet leaning to his head, the ſonne of God would not haue the title of honor, ſeeing that he did giue vp his ſpirit, with his head bowed down, therby to giue vs to vnderſtand, that his kingdome was not of the kingdoms of this world, and howe that it is no ſure thing to take;

any

any rule at the hands of a tyrant.

Pilat the lieutenant was an vniuſt iudge, and a tyrant of the Romane empire, born at Lions, and for that cauſe the ſonne of God would not accept the honor which he gaue him, nor allow of the title which hee did put ouer him; for although the title which he did put ouer him was good, yet the intention with the which he did it was nought.

Ciprian ſaith, For the ſon of God to conſent that they ſhould put the title of a king hard by his head, and yet to take his head away from it when he did die, was to teach vs and aduiſe vs, that if it be lawfull to keepe the pomps, and vain honor of this world in our life time, it is no euill counſell before our death to leaue them.

Who dare procure vnto himſelfe, any preheminence or office of honor in this world, ſeeing that the ſon of God would not die with it beeing laid vpon him? how was it like, that he did procure any, ſeeing hee would not vouchſafe to ſee the table that his honor and dignitie was written in?

The title of Ieſus of Nazareth king of the Iewes, *Pilat* commaunded to be written in a little peece of a boord, and to be nailed ouer Chriſt his head: but he beeing as great a friend of humilitie, as an enemie of vanitie, ſhut his eies becauſe hee would not ſee it, and bowed down his head, becauſe hee would not touch it.

Chriſt durſt not (ſaith *Remigius*) die, with the honor which *Pilat* had laid vpon him in ieaſt, and dareſt thou die in the offices of honour which thou doeſt procure in earneſt? *Chriſoſtom* to this purpoſe noteth; that Chriſt did firſt bow down his head, before his ſoule did go out of his bodie; therby to let vs vnderſtand, that it is conuenient for vs, firſt to giue ouer the vaine honour which we poſſeſſe, before the life which wee liue with: becauſe that otherwiſe it vvould ſeeme, that wee leaue it off, not of our own will, but becauſe we can keepe it no longer. *Damaſcen* ſaith, When the redeemer of the world would giue vp his ghoſt, hee did not withdrawe his ſhoulders from the croſſe, nor his hands from the nailes, nor his feet from the cordes, nor his throat from the halter, nor

his heart from the speare, but only his head from the title of a king, thereby to teach vs, that the true seruants of our Lord, should esteem the iniuries and discredits of this world for honor, and honor for infamy.

Anselmus vpon the apostle saith: For the sonne of God to die with his head seperated, and drawen aside from the title of honor and dignitie, was plainly to say, go out, go out fame and dignitie, go out of my house; because the inhabitants of my crosse, shold not pretend vanitie but humilitie, not fame but ignominie, not to be rulers but seruants, not to kill but obey, not libertie but subiection, nor yet to liue long but to liue well. *Cirillus* vpon S. *Iohn* saith, The neerer the redeemer of the world did drawe to his death, the more and the greater miracles he did, for in suffering his side to be opened, he did shewe his charitie; in tasting gaull and vinegre, he did shewe his abstinency; in not comming down from the crosse, he did shewe his constancy; in not answering vnto the iniuries done to him, he did shew his patience; and in bowing down his head, he did shewe his obedience.

What meaneth this O good Iesus, what meaneth this? dost thou not stoppe thy eares against the blasphemies which they speake, dost thou not shut thy mouth against the gaull which they offer thee, dost thou not withdrawe thy side from the thrust of the speare, dost thou not resist the thorns which pearce thy brain, dost thou not hide thy hands from those which naile them, dost thou not flee from those which whip thy shoulders, and yet dost thou withdrawe thy head from the title of honor? seeing that they call thee in the scriptures, the King of kings, *& dominus dominantium*: why didst thou abhor in thy life time the name of Lord, and despise in thy death the title of a king? I confesse my selfe to be the lord of lords, and that I am also the king of kings, but I will not take this rule and kingdome, at the hands of the tirant *Pilat*; for although my father did giue him auctoritie, to take away my life from me, yet he did not giue him any, either to giue me, or take away any honor from me.

In this heroicall fact, Christ hath very fewe followers nowe a daies in his church, for be it by right or by wrong, with a good conscience or a bad, by the hands of *Pilat* or by the sleights of the

the diuell, so that honour come to their houses, they weigh it little how it commeth, nor by what manner it commeth. S. *Gregory* in his memoriall saith, I haue not yet seene any man who hath been ambitious of honor, who hath been scrupulus in his conscience; and thou shalt knowe this to be true, in that, that they will rather take honour at *Pilats* hands, then despise it on the crosse with Christ.

Al the contemners of honor, do follow the steps of Christ, and al those who ar ambitious of fame, do follow *Pilats* court, who wil deale with thē as he did with Christ, that is, in the place wher he did intitle him to be a king, he did afterward crucifie him like to a theefe. *Beda* saith, The world dealeth with vaine men, as *Pilat* the tirant did deale with the son of God; for he gaue Christ the title of a king, and yet kept the possession of the kingdome himselfe: so in like manner the world doth bestowe vpon such as followe him, the charge and tribute which doth belong vnto honour, but without the commoditie of gaine due vnto it.

What sack is so full of earth, or what bar of yron so heauy, but the burthen which honour bringeth with it, is more heauy? The honour which *Pilat* doth giue vnto those which loue him, is a matter of great scrupulositie to desire, very dangerous to obtain, chargeable to maintain, brittle and easie to loose, and very infamous to leaue off.

Take heed therfore O thou ambitious man, take heed howe thou doost take any honour at *Pilats* hands, for that which hee dooth giue thee, is not fame but infamy, not honour but dishonour, no fruict but leaues, no flower but bran, no gold but drosse, no truth but a dream, no kingdome but a title; and that which is worst of all, at one time hee will giue it thee and also crucifie: then wicked and accursed is the honour, which is receiued at the hands of *Pilat*, that is, when it is gotten through humain sleight and diligence, for in case of honour looke howe holy a thing it is to deserue it, so infamous a matter it is to procure it.

S. *Ambrose* vpon Saint *Luke* saith, The sonne of God did get great honor by *Pilat*, in not accepting of that princely title, and not dying with his head leaning to it, because that if we speak of worldly glory, he dooth gain greater glory, who beareth a heart

and mind to deſpiſe it, then he who hath ſleights and cunning to obtain it.

It is to bee weighed in this place, that Chriſt did not refuſe, but that they ſhould put ouer him on the croſſe, the title of honour, and yet he would not die with it cloſe at his head.

This is a miſterie highly to be noted, and deeply to be waighed, becauſe that Chriſt dooth teach vs in it, howe we may keepe our honour, without the detriment of our conſcience, and howe we may keep a good conſcience, without the danger of our honour. In that, that Chriſt did admit the title of honour, hee did teach vs, that we ſhould deſerue it, and in withdrawing his head from it, he did teach vs that after we haue deſerued, it is verie requiſit to contemn it: becauſe that to gain honour with God, and credit with men, we ſhould firſt merit honour, before we deſpiſe it. For he who dooth merit no honour, howe can hee ſay that he dooth deſpiſe it? when wee ſee a man come down from the honour and dignitie which he had, and did not deſerue it, wee will not ſay of him, that he did contemn and remoue it, but that they tooke it from him as being therof vnworthy, or that he leaſt it off, as beeing weary.

Seeing honour is nothing elſe (as *Seneca* reporteth,) but a good opinion which men haue of vs, who is he who hath more honour, then he who beſt deſerueth it? The diuine *Plato* in his Timeo ſaith, That in times paſt, and in the golden age, none were eſteemed honourable, but ſuch as were vertuous; nor none infamous, but ſuch as were vitious; but after that theſe pronowns *meum & tuum*, mine and thine, crept into the world, they tied honour vnto riches, and infamy and diſhonour to pouertie.

Remigius in an homily ſaith, As thoſe which procure honour and dignitie vnto themſelues, by ouer great diligence, are worthy to be puniſhed, ſo thoſe which are idle and vitious, in not deſeruing is as worthy to be reprehended; for if the ſonne of God with his head bowed down *inclinato capite*, did teach vs to deſpiſe it, yet with, Let your light ſhine before men, *Luceat lux veſtra coram hominibus*, he did bind vs to deſpiſe it.

Let the concluſion of all this be, that they did giue good Ieſus the title and he tooke the title, and renounced the title at one time;

time; by whose example the seruant of our Lord ought to do such works, that in all mens iudgements he should deserue honour and they giue him honour, and yet he despise honour; insomuch that it may with truth bee said of him, that hee did deserue it through his goodnesse, and renounce it through his humilitie.

CHAP. XLII.

Howe the son of God did yeeld vp his ghost on the crosse, at nine of the clock.

Lctum vnigenitifac tibi, & planitum amarum, said God vnto the prophet *Ieremy* in the 15 chap. as if he would say, Thou shouldest make a great lamentation, and weep bitterly for thy selfe, and vpon thy wicked people, as the comfortlesse father is wont to doe for the death of his only sonne.

It is much to be noted, that God doth not commaund him to weep indifferently for euery sonne, but for the death of his only son: giuing vs to vnderstand by this propheſie, that they would kill God one son in Ierusalem, but not an adoptiue son, but his only begotten and welbeloued son.

When a father hath more children then one, his loue is deuided among them, but when he hath but one only, he bestoweth all his loue vpon him. So naturall a son, so only begotten, so welbeloued God neuer had, nor neuer will haue, but blessed Iesus only; and therfore seeing that they killed him, so much without iustice, and put him to so cruel a death, he commaunded the heauens to weare mourning apparel for him, the elements to cloath themselues in sackcloath, the angels to weep, and al men to bewaile.

Why commands hee me to weepe for the death of my only

ſon, but that I ſhould alwaies haue in memory the death which Chriſt ſuffered for me? when do I make bitter lamentation on my ſelfe, but when in the memory of the paſsion of Chriſt, I do reioyce to liue in affliction and comfortleſſe? It is alſo to bee waighed, that the death of his only begotten ſonne, God commaunded *Ieremy* only to weepe, who was a vertuous and a holy man; to let vs vnderſtand therby, that the high miſteries of his paſsion, our Lord doth giue none to taſt of, but vnto thoſe whom he doth firſt commaund to weep.

O howe happy that heart is, vnto whom God doth commit and truſt the bewailing of his ſonne, becauſe that in thy houſe O my Lord, they enioyn tears vnto none, but they ſhall afterward be wrapped in diuine conſolations.

O who could be thy companion O great *Ieremy*, to weep and bewaile the death of the ſonne of the liuing God, and feele that which he felt vpon that dry tree of the croſſe; what ſhould I deſire more, or what ſhould I ſigh after? It is nowe time for vs to ſpeake of the order of the death of the ſon of God, and of the great agony which he paſſed through, when he did giue vp his ghoſt; for ſeeing that he did ſweat drops of bloud in the garden, by reaſon of the bitter cup which he was to drink of, what thinkeſt thou did he ſuffer, whē his ſoule was drawn out of his body? If *Ieremy* did craue of God, that he would make his head a ſea of water, and turne his eies into a fountain of tears, to weep for thoſe which were ſlain in the wars, is it not greater reaſon, that my heart and ſoule ſhould deſire the ſame, to write the death of my God, who died by iuſtice and without iuſtice? To put that in paper which Chriſt did vpon the croſſe, and regiſter that with ynk which he did with bloud, and write that with pens, which he did ſuffer with thorns, and make many books of that which he enduted with nailes, no man can well do, but only he who hath his mind and vnderſtanding lightned, and hath lamented and weapt with tears the paſsion of Chriſt.

Barnard ſaith, that when the giuer of life, would end his life, he deuided his ſermon into ſeauen words, his bowels into a thouſand loues, his mothers heart into an infinit number of ſorrowes, all his bloud throughout the ſtreets, his garmēts among the hangmē, &

his

his merits among sinners. O glorious heritage, O happie sale, that thou diddest make O my good Iesus, at the last houre, seeing that as thou diddest end thy breath, we did presently begin to inherit thee. O blessed mother, O comfortlesse woman, how is it possible that thou shouldst not suspect that which is prepared for thee at the last houre? I am greatly afraid (saith *Anselmus*) and am also very doubtfull, that if the son doe die at nine, but the mother will die before at six; O what a narrow straight the virgins heart was driuen into at the foot of the crosse; because there did fight within her the loue which she had to conforme her selfe vnto that which her sonne would, and the greife to see her loose her son.

Vbertinus saith, When six of the clocke is past, your son shall passe out of this life, you shall passe out of his sight, the anger of the eternall Father shall passe, the fault shall passe from you, the glorie of the sinagogue shall passe: and that which is most of al to be lamented is, that if he shall passe without you, you shall also passe without him, either by being rapt for a time, or by being astonied to see him die. O heir of heauen, O the glory of the blessed, what loue is that which thou doest beare vnto the world, that for it thou shouldst not loue thy selfe? dost thou loue the deceiptfull world more then thou doest loue thy selfe, seeing thou dost lose thy life for him, who doth take thy life frō thee? O good Iesus, O the loue of my soule, what wilt thou not doe, what wilt thou not goe about, seeing that at thy birth thou haddest no cradle, at thy death no bed, in thy life thou hast no house, at thy death thou hast no shirt, no nor yet so much as a sepulchre?

S. *August* vpon the passion of our Lord saith, What did the prophet meane when he said, O death I will be thy death; but that on the tree of the crosse, death would take away Christ his life, and that he would take away life from death, and depriue him of all power? O glorious death, O happie death, who would euer haue thought or imagined, that one death would make an end of another? death did euery houre encroach and get ground vpon that sacred humanitie of Christ, his sinnewes did vnknit, and the force of his members grew slacke, his bones were put out of ioint, his eie-liddes chaunged coloure, his eies shrunke into his

head:

head, and his haire ſtood on end, his face wext pale and wan, his toung drie, and all his bodie quaked and trembled: O my heart, O my ſoule, how can you liue, and ſee that which your God doth ſuffer for you? let my fingers giue ouer writing, and let my eies begin to weepe, becauſe that theſe myſteries are not to be committed vnto the penne, but are deepely to be chewed and waighed in the ſecret and inward part of the ſoule. His vaines beeing emptie, and without bloud, and his eies full of tears, his face pale and wan, and his bodie without ſtrength, the houre of ſix is paſt, and he beginneth to enter into an agonie, but not an agony which doth depriue him of ſence and feeling, but into an agonie which did augment and encreaſe his torment.

What meaneth this, O the loue of my ſoule, what meaneth this O redeemer of my life? is there but one agonie for me, and is there two for thee, the one in the garden, and the other on the croſſe? Was it not ſufficient that in the agonie of the garden thou diddeſt ſweat bloud for very anguiſh, but that in this agonie thou ſhouldeſt giue vp thy life? Death went about very ragingly ſeeking after that moſt bleſſed ſoule, and hunting after that moſt holy life, which Ieſus had now euen in his mouth, expecting the very moment of the laſt houre, not to giue it vp vnto death, but to offer it vp vnto his father. What had death to doe, with the Lord of death? All that death could doe at that time, was to ſeperat the ſoule from the bodie, for the ſpace of three daies onely, being certaine that Chriſt was as true God being dead, as he was being aliue. The laſt houre then being now come, he did open and ſhut his eies, his lips did come and goe, his bones did all crackle, and the elements began to be troubled, thinking that all the whole machiue of this vvorld vvas now at an end, ſeeing that the maker of the vvorld did ſuffer.

Barnard ſaith, Although that at the very inſtant when the ſon of God ſhould die, all the parts of his bodie were troubled, yet he did neuer leaue of to ſigh and lament for ſins and ſinners, becauſe that in the greateſt agonie of his death, his ſtrength neuer failed him to pray, nor his charitie to forgiue. Encourage and force thy ſelfe (ſaith *Vbertinus*) encourage thy ſelfe in this laſt conflict, ſeeing that in it thou art to die, the world to be redeemed,

med, heauen to be opened, and also the diuell to be ouercome. O eternal father, O my God, why doest thou not remẽber thy only son in this narrow straight, and being so neere his end? thou seest that the harmonie of his soule and bodie is broken, thou seest that he is at the end of his life, thou seest that the ninth houre is come, thou seest that he is gasping out his last breath, and yet wilt thou nor speake one bare word vnto him? seeing that he will die for me, I wil speake for him, offering him vnto thee, O eternal father, for an oblation of peace, for an offering of gratefulnesse and thanksgiuing, for an euerlasting sacrifice, for a sweet holocaust, for a burnt and odoriferous incense, and for an acceptable price of an infinit value.

Receaue O my God, receiue thy pretious son for a raunsome, and withall receiue thy seruant, for if he did die to fulfill thy commaundement, he did also die to redeeme my soule.

Bonauenture saith, If thy sons soule doe belong vnto thee as a God, vnto vs his bloud doth belong as brothers, whereof we will not giue thee so much as one drop, vnlesse it be in exchanging of euerlasting life.

O my soule, O my heart, why did you not die when you saw good Iesus draw vnto his last step? When is it time but now that our fingers play, and sighes proceed from vs, and that we make of tears inke, and of our hearts paper, in which we may write with letters of bloud, vvho he is who dieth, for whose cause he dieth, and what death he dieth? he who dieth is God, and I am he for whom he dieth; the place where, is the crosse; the manner of his death is, to be crucified; and the cause why, is to redeeme all the world. He died at nine of the clocke, which was the houre that *Adam* was cast out of his garden and house; insomuch that at the ninth houre the state of innocencie did end, and in the ninth houre the state of grace did begin. O comfortles mother, O Virgin without equall, doest thou not see that we are come to the houre of nine, and that thy sonne beginneth to yeeld vp his life? O fatale yeare, O mount of Caluarie, O dismall Friday, O rigorous crosse, O raging death, what hath this lady don vnto thee, wherin hath this holy woman offended thee, that thou shouldest

cause

cause her to want her spouse, make her a widdow of her husband, leaue her without her sonne, and an orpheline without her father? In that last houre al the celestiall hierarchies stood in the aire beholding his sorrowfull mother neere to the crosse weeping, his holy familie about her sighing, the Iewes afar off gazing, and all the other creatures of the world expecting and looking how their maker would yeeld vp his ghost, and to see what he would doe by himselfe.

How much the nerer the sonne of God did draw to his death, so much the more al creatures wondred at it, holding it for an impossible thing that he could either end or die, who gaue vnto them their being, force, and strength.

At the same time the heauen waxed cloudie, the sun darke, the earth did quake, the stones did rent in sunder, the son of God did die, and his sorrowfull mother sowned, she fell downe at the foot of the crosse, embracing the bodie of it in her armes, the bloud of the crosse died all ouer, transformed into him who was crucified, depriued of her owne sences, and in the dolours of her son ouerwhelmed and drowned. Who brought newes of that which the son did suffer, or of that which the sorrowfull mother did endure, but onely the teares which issued from her, and the droppes of bloud which ranne from him? The diuine Word then seeing that the tearme of his comming was now ended, and that hee had accomplished the obedience which his father did impose vpon him, he determined to finish & conclude his pitifull & merciful iorney, and end his laborious life, vnknitting the knot which fastened the bodie and soule together; the which he did, not preiudicing at al his diuine person. His very last houre being now come, the son of God gaue a loud crie, with the which his agonie ended, the redemption of man was perfected and accomplished, he bowed his head, sent forth his last breath, and yeelded vp his soule vnto his eternall father. O my soule, O my heart, art not thou ashamed to liue in this world, seeing that the giuer of life is now dead? O good Iesus, O the loue of my soule, by the death which thou didst die for me, & by the bitter trance which thou hast now passed through, I beseech thee, that seeing I doe not deserue, that my soule should be drawne out of

my

my bodie with thee, yet ſuffer that my ſin be pulled out of my bowels, and that thou vvouldeſt receiue thy pain in recompenſe of my puniſhment, becauſe that one drop of thy ſweat will ſatiſfie thy father better then a thouſand years of my ſuffering. When crucified Ieſus vvas dead, his eies vvere cloſed vp, his face black, his bodie ſtiffe, his bloud conieled, his mouth ſomewhat open, his bodie vvan and blewe, and all his whole fauour and countenance changed and altered: and yet there remained inough, although there had remained nothing, ſeeing that the redeemer of the vvorld did not remaine. All the compaſſe of the world remained exceedingly afraid, the vvicked ſinagogue confounded, all Chriſt his familie aſtonied, *Pilats* people in a vvonder, and the ſorrowfull mother in a ſowne. O vvorld ranſomed, O pardon performed, O general Iubile, O hel now ſhut vp, O fault wel paid for, O iuſtice rigorouſly executed vpon thee O my ſweet Ieſus, when thy ſoule vvas drawen from thee, and when thou diddeſt pay the raunſome of my ſinne. O my ſweet Ieſus now gone, O my redeemer now dead, ſeeing that thou art the Lord of glorie, and the maker of life, tel me what is become of thy life? did it not ſuffice that thy enemies did crucifie thy members, but that they alſo quarter in peeces thy ſweet loue? Art thou not dead and quartered, ſeeing that thy skin cleaueth to the croſſe, thy hairs are ſowen about the ſtreets, thy bloud is ſhed vpon the ground, and thy ſoule is gone into Paradiſe, and thy bodie incloſed in the ſepulchre? ſuch a high life, ſuch old companie, ſuch an heroicall harmonie, and ſuch an vnſpotted fleſh, how could thy moſt ſacred ſoule abandon and forſake? Helpe thy ſelfe then O good Ieſus, helpe thy ſelfe vvith thy mothers ſoule, ſeeing that thou haſt giuen thy ovvne vnto thy father, and ſeeing that her ſoule is more in thee, then in her, let it giue life vvhere it loueth, ſeeing it doth not vvhere it abideth. Thou maiſt euen novv raiſe vp tvvo dead bodies, cloth tvvo ſoules vvith bodies, giue ſoules vnto two bodies, giue life vnto tvvo dead perſons, that is to ſay, vnto thy ſelfe vvhich haſt alreadie giuen vp thy ghoſt, and vnto thy mother vvho is readie to ſend forth her laſt breath.

CHAP.

CHAP. XLIII.

How the vaile of the temple did rent in two when Christ gaue vp the ghost: and how that that breaking of the vaile was the first miracle that Christ did, after his death.

ET *velum templi scissum est in duo, a summo vsque deorsum*, saith S. *Marke* in the 15 chap. as if he would say, At the very instant that the maker of the world did yeeld vp his ghost, the vaile of the temple did breake in two, from the top vnto the bottome, not being touched by any either vvith the hand or sword. To vnderstand this mysterie, you must note that the Iewes had two vailes in their tabernacle and temple, whereof the one was at the entring in of the gate, and the other in the middle of the temple, with the vvhich the bodie of the church was deuided from the chansell, in so much that they could see nothing of the temple, vnlesse they had first taken away the vaile, nor they could not see the *sancta sanctorum*, vnlesse the second vaile had ben broken. The first miracle which the son of God did in his life time, was the turning of water into wine; and the first that he did after his death, was the breaking the vaile of the temple, the which he did vvith greater solempnitie then the first; because he did the one in his life time, the other being dead, the one in his presence, the other in his absence; the one in the house, and the other in the temple; the one being sat downe, and the other being crucified; the one at the request of his holy mother, and the other to the confusion of the infamous synagogue. From the time that Christ was borne vntill he turned the water into wine, there passed thirtie years; & from the time that Christ died on the crosse, vntil the vaile of the temple did breake in two, there passed not so much as three moments: because that in the selfe same instant that his soule departed out of his bodie, the vaile did begin to breake and rent in sunder. In this most high miracle, the son of God did shew his power in breaking of the temple,

ple, his wiſdome in doing it at ſuch a time, his immortalitie in doing it after his death, giuing vs thereby to vnderſtand, that it was as eaſie a matter vnto him to riſe againe, as it was to ſuffer himſelf to die. *Auguſtine* vpon Saint *Iohn* ſayth, Do not thinke O thou Iew, that in the ſon of God, the godhead did die with his manhood, for although his life did end, yet certainly his power did not end. If thou doeſt thinke that like vnto a true man he doth hang dead vpon the croſſe, why doeſt thou not marke how that like a true God he doth breake the vaile of the temple. In this new miracle of the breaking of the vaile, euen at the time when Chriſt gaue vp the ghoſt, thou canſt not ſay that he did it with wordes like an enchanter, or witch, ſeeing that now his face is pale and wan, his head bowed downe, his toung ſtiffe, and his ſoule drawne from him; inſomuch that either thou muſt confeſſe in him power or acknowledge in thy ſelf mallice. All this is out of S. *Auguſtine*. The vaile which was in the temple (ſaith *Remigius*) was but one, and after that Chriſt did die, it did deuide it ſelfe into two, to giue vs therby to vnderſtand, that in the old ſinagogue there was but one people only which was the Hebrue, but in the catholike church there ſhould be two peoples, vvhich are the Iew and the Gentile: inſomuch that although the faith of the church be but one, yet the people on which it is founded, are two. S. *Ierom* vpon S. *Marke* ſaith, In parting in two the vaile of the temple, which did hinder the comming in into the temple, God did let vs vnderſtand, that the ſin of our firſt father which did keepe the heauen ſhut, was deuided betwixt vs and Chriſt; and the manner of the deuiding of it was, that he laid the fault vpon vs, and caſt the puniſhment vpon himſelfe.

Agmon to this purpoſe ſaith, As it was neceſſarie before the Iewes could enter into the temple, that the vaile ſhould either be taken away or broken, euen ſo for vs to enter into heauen it is neceſſarie that Chriſt ſhould die, and be alſo deuided; and the deuiſion was, that he did leaue the middeſt of the vaile (which was his bodie) in the ſepulchre, and the other middle, which was his ſoule, he did ſend into paradiſe. S. *Ambroſe* in his *Exameron* ſaith, When the prophet *Ezechiel* did ſee one wheele within another, what other thing was that, but onely that the church

was

was incloſed within the ſinagogue? The deuiding of the vaile which was at the gate of the temple, was nothing elſe but a ſeperation of the church from the ſinagogue, and of the ſinagogue from the church, becauſe that from that time forward there ſhould be but one Chriſt in all the world to worſhip, and one only church to beleeue. *Moyſes autem poſuit velamen ſuper faciem ſuum*, ſaith the holy ſcripture, *Exodus* 33. as if he vvould ſay, When holy *Moyſes* did ſpeake with God alone, his face was vncouered, but when he did ſpeake vnto all the people, he couered his face with a vaile, inſomuch that the children of Iſraell had much to doe with *Moyſes*, becauſe they were bound to beleeue all which he ſaid vnto them, and yet they were neuer licenſed to ſee his face. *Origen* vpon this place ſaith, Being a certaine and true thing that *Moiſes* which gaue the law vnto the Iewes, doth repreſent and carrie the figure of the law itſelfe, vvhat doth it meane that *Moyſes* had his face couered, but that the miſteries of the holy ſcripture were hidden and concealed from all thoſe which dwelled within the ſinagogue? Like the offſpring of the patriarke *Iſaac* who did die blind, and like the ſucceſſors of *Iacob*, who died likewiſe blind, and like the predeceſſors of *Tobias* who was alſo blind, and like vnto the children of *Moyſes* whoſe face was couered with a vaile, the children of Iſraell had alwaies a vaile of ignorance before their face, by reaſon wherof they could neuer gheſſe at the ruine and fall which ſhould happen vnto the ſinagogue, nor vnto the great proſperity which ſhould happen vnto the church. What other thing then was the breaking of the vaile of the temple, at the death of Chriſt, from the top to the bottome, but for all the myſteries of the old teſtament to be laid open now vnto vs? The euangeliſt doth not ſay without cauſe, that all the vaile was broken from the higheſt part vnto the loweſt, becauſe that he doth teach vs by that ſpeech that there remained no ſecret of the old teſtament, which vvas not laid open and made manifeſt vnto vs, nor any miſterie which was not fulfilled.

S. *Auguſt.* vpon the Apoſtle ſaith, Euen vntill this day the ſynagogue hath the face of her Iewiſh people couered with the vaile of mallice and ignorance, and that which is vvorſt of all is, that vnder this couering all wicked and excommunicated Heretikes

tikes lurke and are hidden, and the difference betwixt the one and the other is, that the Iew doth ſpot Chriſt, and the Heretike breedeth doubts in his goſpell.

Simon de Caſſia vpon the paſſion of our Lord ſayth, In the ſlitting of this vaile, there are ſo many ſecrets to open, and ſo many myſteries to be noted, that without compariſon that which is paſſed ouer with ſilence, is much more then that which is written of it.

It is much to be waighed, that the ſcripture doth not ſay, that the vaile was either loſt, or burnt, or fallen downe, or taken away, but only that it did rent in two frō the top to the bottom; in ſuch ſort that there remained vaile of one ſide, and vaile on the other, and the rupture or breaking betwixt both, to looke at. Who be thoſe vnto whom there fell one part of the vaile, and vnto whom the other? and who be they which looke betwixt both? there fell part of that vaile vnto the perfidious Iewes, ſeeing that they will neuer receiue the goſpell; and the other part vnto the vnhappie Gentils, ſeeing they ceaſe not to worſhip their idols: and vnto the faithful catholike Chriſtian there fell the rent and diuiſion of the vaile, by the which they beheld the holy myſteries, in ſo much that ſo much the happier a man is, by how much the leſſe he hath of that Iudaical vaile. Let the Iew thē take one part of the vaile, and let the Gentile take the other, for we which are Chriſtians will no part of it, but only the cleft and rent which doth deuide it in two, by the which we will looke and contemplate vpon the myſteries which the ſon of God did worke vpon the croſſe, and the ſecrets which he did there open vnto vs. It is alſo to be noted that the rent or cleft of the vaile did not begin below and goe vpward, but began aboue and did breake downward, ſeeing the text doth ſay, *a ſummo vſque deorſum*, therby to let vs vnderſtand, that the holy miſterie of our redemption, did begin in the godhead, and afterward end in his manhood, in ſo much that firſt the fathers bowels were burſt to forgiue and pardon vs, before that the fleſh of his ſon was broken to redeeme vs. What meaneth it that in the ſelfe ſame houre and moment, and vvith the ſelfe ſame cracke and rent, the vaile of the temple vvas broken from the top vnto the bottome, but that the eternall father pardoning

from aboue, and his holy ſon ſuffering below, the redemption of our ſins was wrought and all holy ſecrets reuealed vnto vs. O with what great reaſon the prophet *Eſayas* doth ſay *Vere tu es deus abſconditus*, ſeeing he doth ſay vnto *Noe*, that in the clouds he will ſhew him the arke; and gaue *Moiſes* the law ſtanding vpon a hill and couered with a miſt, and ſhewed himſelfe to *Daniel* in a flame of fire, and did alwaies anſweare in the propetiatory of the arke, ſhadowed with a darke cloud, and the *ſancta ſanctorum* of the temple was hidden behind a vaile; and that which is moſt of all to be marueiled at, he made himſelfe feared of al, and did not ſuffer himſelfe to be ſeene of any. If the ſinagogue doe complain by *Eſaias* ſaying, *Vere tu es deus abſconditus*, the catholike church doth vaunt and boaſt her ſelfe by *Abacuc* ſaying, *quod in terris viſus eſt, & cum hominibus conuerſatus eſt*, ſeeing that without vaile, and cloud, and fire, and without any miſt, we haue ſeene the high works of his deuinitie, and moſt ſacred fleſh of his humanitie. *Auguſt.* vpon S. *Iohn* ſaith, Tell me I pray thee what did the ſon of God reſerue and hide vnto himſelfe, which he did not make manifeſt vnto all the world? He did ſhew his power in going vpon the waters, he did ſhew his mercie in healing the weake and feeble, he did ſhewe his clemencie in pardoning ſins, he did ſhew his learning in preaching to the people, he did ſhew his charitie in dieng for ſo many wicked men, and he did ſhew his immortalitie in raiſing the dead. What remaineth for him to manifeſt or to lay open vnto the world, ſeeing that he died naked on the croſſe, and in dieng rent in two the vaile of the temple, and being dead, ſuffered his ſide to be opened? What doeſt thou deſire O my ſoule to ſee or know in Chriſt, which thou doeſt not find euery houre? If thou wilt ſee his works, looke vpon all the vvorld; if thou wilt know his doctrine, read the goſpell; if thou wilt ſee his fleſh it hangeth vpon the tree; if thou deſire to ſee his ſecrets, the vaile is now broken; and if thou couet to ſee his bovvels, his ſide is open for thee. What doth he deny thee vvho doth not denie thee his ovvne fleſh? *Cum quis conuerſus fuerit ad deum auferetur ab eo velamen*, ſaith the Apoſtle to the Corinthians. 3. as if he vvould ſay, To all thoſe vvhich vvill beleeue in Chriſt, and vvill turne vnto him the firſt fauour that he vvill doe vnto them

ſhall

shall be, that he vvill pull from his face the vaile of innocencie, becauſe they may enioy his glorie.

Beda vpon the Apoſtle ſaith, If we will ſee Chriſt face to face, it is needfull for vs to take away the vaile from our heart and mind; and if you ask me what the vaile is, I will anſwere thee that it is nothing but thy ſin and mine, which doth not ſuffer either that we may ſee our Lord, or he vs. The Apoſtle ſaith very well that he only who turneth vnto God ſhall ſee and know God, inſomuch that none who doth not turne vnto our Lord can ſee his face, or obtaine his grace, becauſe that all the foundation and ground of our ſaluation doth conſiſt in that, that we doe firſt beleeue in him, and then ſerue him. Of the Moore, and of the Iew, and of the Pagan, who haue their backes turned to Chriſt, and doe neither beleeue in him nor ſerue him, may we not iuſtly ſay, that they doe not turne themſelues to God, but turne from God? It is much to be noted that the Apoſtle doth ſay in this place, *Auferetur ab eo velamē*, that is, That the vaile ſhal be taken away from before him; and ſaith not that he can take it away himſelfe: becauſe that it lieth in our hands only to pray to take away the infidelitie of the Pagans, the obſtinacie of the Iewes, the mallice of the Heretikes, and the ſinnes of our hearts; but to take them away, reſteth only in the power of God.

The worthie doctor Saint *Auguſtine* vpon the Apoſtle ſayth thus, *O magnum miſterium, O admirabile ſacramentum, tranſgreſſores legis, auctorem legis interfecerunt, & legis ſecreta patuerunt*, as if he would haue ſaid, O that the breaking of the vaile of the temple at the death of Chriſt, was a high myſterie, and a wonderfull ſacrament, becauſe that not knowing what they did, nor feeling what they loſt, it fell out, that the tranſgreſſors of the law, in putting to death the giuer of the law, the ſecrets of the law were laid open and diſcouered.

If thou wilt plainely ſee, ſaith Saint *Chriſoſtome*, what difference there is, betwixt the weaknes of mā, and the power of God, & how much humane infirmitie, needeth diuine protectiō, thou maiſt perceiue it in that, that the arke of *Noe*, with the whole world which was in it, was not drowned: and that the prophet *Abacuc* hanging by one haire, did not fal: and in that that S. *Peters*

net being full with an infinite number of fish, did not breake; and on the other part, howe the vaile which vvas in the temple, did rent in sunder no man touching it. What are the threeds of the Iudaicall vaile, but the sacrifices of Iudaisme? and vvhat other signification haue the small cordes of Saint *Peters* net, but the sacraments and gospels of Christ? What doth it meane that the vaile not being touched by any man did breake in sunder, but that that old Mosaycall law being now old, did of it selfe consume and end?

What other signification hath it, that Saint *Peters* nets being cast into the sea, dropping wet with water, and beaten with the waues, and heauily loaden with fish, yet no one cord did breake, no mesh vntie, nor no knot loose, but that how many so euer the tyrants are which persecute the church, and how many so euer Heretikes doe rise in her, although we see her beaten and tossed, yet we shall neuer see her ouercome at any time? O that happie is the soule which entreth into the net of the gospell, and doth wrap her self in the cords of his sacraments, because that all such which the son of God doth take in his protection and safegard, although he suffer them sometimes to be tempted with vices, yet he neuer consenteth that they fall from his holy faith.

In Saint *Peters* net he is fast, who in the faith of Christ standeth sure and firme; and he with the vaile of the temple is broken and rent from the top to the ground, who from the faith of Christ is become an Apostata, and persecuteth his church; for considering how the law of the sonne of God is immaculate and vnspotted, no man is suffered not only not to depart from it, and forsake it, but also not to wauer and doubt in it.

Tertullian in his Monodia saith, That before that the son of God did suffer death for vs, the written law and grace were coupled and went together, the spirit and the letter, the synagogue and the church, the old testament and the new; but at that very instant that Christ yeelded vp the ghost vpon the crosse, and the vaile of the temple brake in sunder; the law of grace and the law written vncoupled and seuered themselues, and that which was the letter from that which was spirit, and that which they call synagogue from that which was the church, and those which

which were Iews from those which were Christians, because that vnder the law of Christ, it is not permitted that there should be any thing hidden, and much lesse fained. O how happie euery Christian man may cal himselfe in hauing Christ for his God and Lord, of whom it is not read, that he commanded any thing to be hidden but laid open; as it appeareth in his owne side vvhich he suffred to be broken, in the graues and sepulchres of Hierusalem, which he commanded to open, and in the vaile of the temple which he permitted to rent asunder, and in the asse at Ierusalem vvhich he willed to be looſed. *Non est deus ſicut deus noſter*, who vnfoldeth that which is folded vp, openeth that which is shut, sheweth vs that which is hidden; in so much that we are taught in all that which is necessarie to saue vs, and forwarned of all that which may hinder vs. O good Iesus, O the loue of my soule, vvith al humility I beseech thee that thou wouldst take from my heart the vaile of shame, to the end that I may confes my sins, the vaile of mallice that I may not hurt my neighboures, the vaile of ignorance that I may attaine vnto thy secrets: for if hereafter there be no amendment in me, and for that which is past thou do not giue me thy grace, I am one of those which thou wilt not see, and I feele in my selfe that I shall not be able to know thee. I am O good Iesus, I am *Isaac*, who by reaſō of his blindnes, did not know his son *Iacob*; I am *Iacob* who by reason of blindnes, did not know his nephew *Beniamin*; I am *Tobias* who because that he was blind, did not see the light of heauen; I am *Heli* the priest, which did not see the light in the temple; and that which is worst of all is, that my blindnes is not in that I haue lost my sight, but in that I haue falne from thy holy grace. Breake then O good Iesus, break the vaile of my fault, breake the vaile of my disgrace, breake the vaile of my mallice and enuie: seeing that as long as my soule shal be couered with these vails, it is impossible for me to see thy face, and much lesse to enioy thy glory.

CHAP.

CHAP. XLIIII.

How that in the death of the son of God, the stones did cleaue in sunder, and the mountains did open, and of many high misteries which these openings did signifie.

ET *petræ sciſſæ sunt & monumenta aperta sunt, & multa corpora sanctorum surrexerũt*, saith S. *Mathew* chap. 27. as if he should say, The voice which the sonne of God did giue at the time of his death, was so terrible and so dreadfull, that as his soule went out of his bodie, and his spirit vnto his father, immediatly the stones did cleaue in peeces, the mountains did breake, the sepulchres open, and many holy men did rise with Christ; insomuch that none of all creatures desired longer to liue, seeing they did see their maker to die so much without fault. It is a thing worthie to be noted, and in my seeming dreadfull to behold, that in the land of Iurie, in the kingdome of Damasco, and in the mountains of Arabia, vntill this day the cleauings of the stones remaine, and the renting of the rockes; whereof strangers take some relikes, and make crosses and signes vpon them, in token that for feare of the crosse they did open, and dread and wonder of him who was crucified, they did part in sunder.

There appeared signes and tokens in foure places, at the death of Christ, that is to say, in the heauens which waxed dark, in the vaile which tore in sunder, in the stones which did cleaue, and in the dead which did rise; in all which there was testimonie giuen, how great the power of him was who died, and how far the bloud which he did shead did extend it selfe. The bloud which the sonne of God did shead, did extend it selfe vnto the angels, seeing he did restore them: to the Iewes, seeing it did redeeme

deeme them, to the Gentiles, ſeeing it did conuert them, vnto thoſe which were dead, ſeeing it did ranſome them: inſomuch that if he could haue found more creatures, for more he would haue died, and in more he would haue emploied his bloud. It is a cuſtome among men, that when a noble, worthie and liberall gheſt hath remained long time in a houſe, and goeth to dwell in another, that then the gheſts from whence he departeth, ſhew greife and ſadnes, and thoſe vnto whom he goeth receiue him with ioy and gladnes. Thirtie and three years the ſon of God had made his reſidence in this life with thoſe which liued, which time being expyred, he went to viſit and heale thoſe which were dead, and as in all thoſe years he remained the greateſt part of them in the temple praying, and in the rockes and mountaines contemplating, the vaile doth breake, and the ſtones doe cleaue for very greife, the ſepulchres do open and the dead goe out and receiue him for pure ioy.

The notable man *Auguſtine* ſaith thus in another ſence, Who will not feare the croſſe, and wonder and feare thee crucified, ſeeing the rockes doe rent in ſunder for very feare, and the graues open for very wonder? feare O good Ieſus, feare did the elements conceiue, ſeeing they were troubled; feare had the ſtones, ſeeing they did cleaue in peeces; feare had the graues, ſeeing they did open; feare alſo had the diuels, ſeeing that they did flee; and the feare vvhich they had of thee was, to ſee thee vpon a drie tree triumph ouer death, which before that time did take away euery mans life.

Had not the elements reaſon pardie, to be aſtonied and moued, ſeeing they did ſee him killed who was wont to kill, and a triumpher ouer him who was accuſtomed to triumph ouer others, and ſee him buried who did alwaies burie, and to ſee an end of death which was the cruell hangman of all the world?

Ierome in an Homely ſaith, That ſince the beginning of the world, death was neuer ſo put to death, as when with Chriſt all his power and might was vanquiſhed; becauſe that the triumph which he had ouer him on the altar of the croſſe, was ſo great, becauſe that at the very houre and moment, that Chriſt had his ſoule drawn frō him, death did alſo end his life. What other thing

doest thou thinke was his life, but only by his office to take from euery man his life?

O good Iesus, O great redeemer of Israell, what greater testimonie shall we desire to know that the old death was put to death, in thy death, but only that the dead which death had vnder the key of his power, doe rise out of their graues to yeeld vnto thee obedience?

If the dead after the death of Christ, should haue been subiect vnto death, as before they were, doest thou thinke my brother, that they durst haue risen out of their graues, and so returne againe to be buried? This aboue is out of Saint *Ierom*, *Quomodo obscuratum est aurem, mutatus est color optimus, dispersi sunt lapides sanctuarij in capite omnium platearum*, saith *Ieremie* in his Lamentations, chap. 4. as if he would say, What great disaster and misfortune hath fallen vpon thee, O great citie of Ierusalem, seeing that so suddenly the brightnesse of thy gold is grown dark, and the coulour of thy face so chaunged, and the stones of thy sanctuarie are scattered abroad throughout all the world?

Hugo de sancta victore saith, That then the gold of the synagogue did grow darke, when with her God and Lord she lost her fauour and credit, and then the colour of her face was all chaunged when she fell vnto her cursed Idolatrie, and then the stones of the sanctuarie were scattered in the market places and throughout the world, when all her nations and tribes were led captiue through all countries.

And then, as the glosse of *Agmon* saith, In the church of God the gold waxeth darke, when perfect men grow slacke in vertuous actions; and then the coulour of her face is changed, when a religious life is turned into a secular; and then the stones of the sanctuarie are scattered and throwne abroad, when religious men become Apostatas, out of their monestaries.

The highnesse of perfection, and the perfection of religion, doth not so much consist in the beautie and greatnesse of the monestaries, as in the brotherly loue and perseueraunce of the religious men. Then the seruants of our Lord turneth gould into dourt, vvhen a Religious man vvithdrawne, becommeth

becommeth altogether worldly, and then hee chaungeth the good glorie of his face, when he doth little eſteem of ſhame, and is bould with his conſcience; and then he hath ſcattered abroad the ſtones of the ſanctuary, when hee hath nothing in the monaſtery more then his body, and with his thoughts goeth wandering ouer all the world.

Seeing that a perfect religious man, is nothing elſe but a liuely ſtone, in the building of the temple of Chriſt, then wee will ſay that the ſtones of mount Caluarie do cleaue and rent, when religious men breake loue, and become enemies the one to the other; & then we will ſay, that the ſtones of the ſanctuarie are caſt abroad, when they liue according vnto their appetits, and liue with their bodies ſhut vp, and their hearts at libertie. Conſidering that in ſcripture, by the ſtone of hard flint, is vnderſtand the naughtie and obſtinate man, what other thing was it, for the ſtones to breake when Chriſt did yeeld vp the ghoſt, but that the vntamed Gentilitie, ſhould receaue the goſpell? S. *Cyprian* vpon the paſsion of our Lord ſaith, That ſince that God did make the world and create man, neuer any death could do ſo much, nor euer any bloud had ſo much efficacie, as that which the ſon of God did ſhed vpon the croſſe; becauſe that, that only in the land of Iudea, was able to break the rocks, and in the harts of the gentiles to open their bowels.

If the inhumanitie which men vſed towards Chriſt, bee curiouſly conſidered, and the pittie which ſenceles creatures, had ouer him be rightly waighed, wee ſhall find for a truth, that when the neighbours of Ieruſalem did caſt Chriſt out of them, the ſtones did receaue him within them. It is much to be pondered, that *Ieremy* dooth not weepe, becauſe the copper or yron was darkned, but only the mettall of gold; for as gold is the cheefe of all other mettals, ſo the prieſts and phariſes, were the ring-leaders and captains of all the wicked, who then began to growe darke and black, whē they determined to put the ſon of God to death.

That Ieremy did not weepe becauſe that copper, yron, tinne, which are baſe and poore mettals, did grow darke, but only that the mettall of gold grewe darke which is rich; is to let vs vnderſtand, that there is more cauſe of tears and griefe, in two or three

ſins

ſins commited by princes and prelats, then of a hundred done by poor ſubiects: becauſe that the ſin which the ſubiect dooth commit, is no more but one ſin; but that which the prince or prelat doth commit is iointly a ſin and ſacriledge. It is likewiſe to bee marked, that *Ieremy* doth not weepe, becauſe the colour of the feet, or of the hands is chaunged, but only the colour of the face, where a man appeareth either ſhamefull, or without ſhame; for to ſay the truth, no man falleth into a fault, if he do not firſt loſe his ſhame towards God.

It wanteth not a miſtery likewiſe that *Ieremy* doth not weepe for the ſtones which fell from the wall or towers of the citty, but for thoſe which did fall from the ſanctuary or temple, becauſe that comparing of ſinnes, our Lord is much more offended with thoſe which the prieſts and religious men do commit, who are dedicated vnto himſelfe, than with thoſe which worldlings do offend in. For what other thing is it that the Prophet doth complain, That the gould hath loſt his hew; but only that he is very ſory for the offences and faults which the prelat dooth commit? What meaneth he to complain of the loſſe, and chaunge of the colour of the face, but that at this day, all men ſin without ſhame throughout all the world? What is it to weepe for the ſtones of the ſanctuary, but to haue pitty and compaſsion of the perdition of the clergie, and the eſtate of the religious? O ſaith S. *Ambros*, howe much more pittie reuerence and affection, did our Lord find in the hard ſtones of the mount of Caluarie, then in the obſtinate bowels of the Iewiſhe nation, becauſe of pure zeale they did arme themſelues to receaue him within them, when no man durſt ſo much as confeſſe him to be a good man. It is to bee wondred at, that the ſonne of God would condiſcend vnto the zeale and affection which the ſtones did ſhewe vnto him, ſeeing hee would not deſcend from the croſſe, at the requeſt of the ſinagogue, nor giue credit vnto their words; to let vs thereby vnderſtand, howe far more graſull the ſtones were to him, then the affection of the Iewes. O that far greater reaſon had the ſon of God, to yeeld to the entreaty of the ſtones, then vnto the words of the Iewes, becauſe that they ioyned together to take away his life, and the ſtones opened in the middle, to giue him his graue in

their

their bowels. If the ſtones could ſpeake ſaith *Chriſoſt.* and had licence to chaſtiſe the Iewes, *Titus* and *Veſpaſian* ſhould not haue need to come and reuenge the death of Chriſt, for they would haue iniuried them in ſpeech, & killed them with ſtones. *Barnard de planctu virginis* ſaith, If thou wilt learn that charitie and zeale are two vertues which are moſt gratfull vnto the ſon of God, and that he doth reward them very ſpeedily; thou maiſt perceaue it in that, that ſtones hauing opened themſelues, and he hauing no tongue to thanke them, nor bloud to ſhed for them, yet hee rewarded ſo notable a ſeruice, in that he commaunded his body to bee buried within them. O happie ſeruice was that, which the ſtones did at that hour vnto Chriſt, ſeeing they did deſerue to receaue him into their bowels, and keep him there vntil he did riſe again. *Poſt dies multos dicit dominus, auferam a vobis cor lapideum, & dabo vobis cor carneũ & ſpiritũ nouũ.* ſaid God by *Ezechiel*, as if he would ſay, After many daies, which ſhalbe in the daies of thee O ſinagogue, if not in the daies of thy daughter the Church, I will take frõ my ſeruãts & friends, the heart which they had of ſtone, and will giue them an other more tenderer, which ſhalbe of ſoft fleſh, and alſo I will giue them a new ſpirit, and it ſhalbe the holy ghoſt himſelf. Vnder few words our Lord doth promiſe vnto his, many and great fauours, to wit, that he will take away their hard harts, & giue them others more ſoft and tender; becauſe it is no leſſer a gift of God, to keepe vs from offending him, than to giue vs his grace to ſerue him. When the prophet doth ſay, *Deſcendãt in profundum quaſi lapis*, what elſe dooth hee meane, or what els doth hee aske of the Lord, in this ſo rigorous a requeſt, but only that ſeeing the hearts of the wicked were hard like vnto flint; euen ſo they might deſcend hard & whole into hell. *Caſſiodorus* vpon theſe words ſaith, that the ſon of God did find all the hearts of the world hard & ſtony, ſeeing the Prophet did aske of God, That they might go downe into the bottomleſſe deapth of like ſtones; the which ſtones the great Redeemer did commaund at the hour of his death to be broken and cleaft, and of the ſame ſtones, other ſoft ſtones & humane hearts to be made; inſomuch that it was no other thing for the ſtones to be brokẽ before Chriſt but only that our hearts & minds ſhould become tender & mild.

As

As it is the naturall condition of that which is heauie to deſcend, and of that which is light to aſcend, euen ſo it is as naturall a thing vnto the ſinfull ſoule to deſcend into hell, as for a ſtone to go downward. S. *Auſtine* in his Confeſsions ſaith, That the ſoule loaden with ſins, is much more wearied then the body which goeth loaden with ſtones: and therevpon it commeth, that with greater ſpeed the ſoule doth deſcend into hell, when ſhe goeth out of the body, than a ſtone dooth fall to the ground, when it is looſed out of the hand.

God and the diuell knowe one office, and doe trade in one marchandiſe, that is to ſay, in making of mens hearts; but the difference is, that God doth make them of fleſhe, and the diuell doth make them of ſtone: and becauſe they are enemies the one to the other, they keepe no fidelitie in their trade, becauſe that oftentimes, the heart of ſtone God doth turn into fleſh, and the heart of fleſh the diuell doth turne into ſtone.

When wretched *Iudas* liued in the colledge of the Apoſtls, had he not pardy a heart of fleſhe, and then afterward when hee ſould Chriſt for lucre, did not the diuell turn it into ſtone? The apoſtle S. *Paule*, my Lord and maiſter, had a heart of ſtone when he went to Damaſco to apprehend the Chriſtians, & Chriſt turned it into fleſhe, when he preached his holy faith vnto the Hebrewes. In this thou ſhalt ſee O my ſoule, whether thou haue a meeke heart of fleſhe, in that thou haſt pittie and compaſsion on thy neighbour: and in this thou ſhalt ſee whether thou haſt a heart of flint ſtone, in that, that thou haſt no pittie toward thy neighbour, nor he ſuccored by thee in his neceſsitie, inſomuch that by the works which thou dooſt, thou ſhalt knowe what heart thou haſt.

From the ſtars vnto the earth, what greater promiſe can God do vnto him whom he holdeth for his ſeruant and friend, then if the diuel haue made him a hard obſtinat heart, to turne it ſoft and gentle? for what other thing is it for our Lord to turne a heart of ſtone, into a heart of fleſhe, but to make it mild, pitifull, louing, and charitable? And what other thing is it for the diuell, to turn a heart which was of fleſhe, into a heart of ſtone; but to make him cruell, ambitious, not conuerſable, and diſſembling? And

to tell thee my brother in fewe words, that which I haue told thee in many, thou muſt vnderſtand that of him only it is ſaid, That he hath a good heart, who is of a good qualitie and condition; and of him only it is ſaid, That he hath an euil heart, who is of a bad and euill condition.

Vpon theſe words of the Pſalme, *Cor mundum crea in me Deus.* S. *Baſill* ſaith, O what a great fauor God dooth vnto him, whoſe hard heart hee dooth break, and maketh it ſoft like vnto wax, becauſe that in an obſtinat heart and wilfull, it pleaſeth not God to dwell, nor to impart his gifts vnto him.

O good Ieſus, O the loue of my ſoule, I beſeech thee, that thou wouldeſt breake the ſtones of my offences, and grind the pibble ſtones of my bowels, ſeeing that the Prophet *Dauid* ſaid, to thy honor and praiſe, That a broken and bruſed heart, ſhould neuer be broken by thee.

Am not I a harder ſtone then al ſtones, & a rougher flint then all flints, ſeeing the hammers of tribulation, with which thou dooſt chaſtiſe me, can not make ſoft my obſtinacy and hardnes, nor yet the waters of thy viſitations, with which thou dooſt comfort me? If thy dolorous death and thy precious bloud, and thy dreadfull voice, were able to break and rent in peeces, the ſtones & rocks of mount Caluary; why O my good Ieſus, wilt thou not alſo breake with them, the heart of this thy ſeruant? ſeeing thou diddeſt die for my ſoule, O redeemer of my life, why dooſt thou cleaue and rent the mountains of Iudea, and leaue my heart obſtinat and ſtony? Thou knoweſt O good Ieſus, that although I was not with them which crucified thee, yet I was hee for whom they did crucifie thee; and ſeeing this is ſo true, why dooſt thou break the ſtones, of thoſe who did once put thee to death with nails, and dooſt not break the heart of him, who euery day dooth crucifie thee with his ſins? O my ſoule, O my heart, O more a ſtone then all ſtones, dooſt thou not ſee that the ſtones without ſenſe, & which were not redeemed by Chriſt, do cleaue in peeces for pure griefe, and dooſt thou remain whole and ſound, hee hauing ſhed his own bloud for thee? with one only drop of bloud of a goate, the Diamant is preſently broken and rent; and dooſt not thou part in twain O my heart, with all the bloud of Chriſt?

Chriſt? If thou O my heart, haſt a heart of fleſhe, die for him who died for thee in fleſhe, and if thou loueſt him as thou loueſt thy ſoule, feele that which hee feeleth in his ſoule, ſeeing that glorious and bleſſed Ieſus, did not die on the croſſe to redeeme ſtones, but to ſaue ſoules.

The ſun waxeth dark, his ſoule departeth from him, the vaile of the temple renteth in two, the ſtones cleaue, and thou O my ſoule dooſt thou not break in ſonder? O that thou haddeſt deuided thy ſelfe, and as thou mighteſt haue done, that is to wit, with the croſſe which ſtandeth alone, with the bloud which is ſhed, with the body which is dead, with the mother who is halfe dead, with the ſoule which is in heauen, and alſo with the colledge of the Apoſtls which is fled.

CHAP. XLV.

Howe that by the death of the ſonne of God, many holy men did riſe, & why Chriſt did compare hipocrits to white ſepulchers.

Ego aperiam tumulos veſtros, & educam vos de tumulis veſtris, & dabo vobis ſpiritum meum, ſaid God by the Prophet *Ezechiel* chap. 37. as if he would ſay: I giue thee to vnderſtand O holy citty, and people of the Iewes, that the time and years ſhall come, in which I will open thy ſepulchers, and take out of them thoſe whch ſhalbe buried in them, and I will make them ſo return again to life, that they ſhall neuer haue any feare again of death.

This ſo high a promiſe and this ſo newe a propheſie, was only accompliſhed in the death of Chriſt, and ended in his holy reſurrection, where the graues did open, and the holy prophets riſe, and afterward aſcend to heauen with the ſon of God: the which reſurrection was ſo perfect and true, that they neither returned again to the trauails of this life, nor experimented again what the graue meant.

S. *Auguſtine* ſaith, that the riſing of the prophet *Samuel* was fained, the riſing of *Lazarus* vnperfect, but the reſurrectiõ of theſe holy

holy fathers was perfect, ſeeing they did not die again like *Lazarus* nor were deceiued like *Saul*.

We haue already ſaid howe that after that Chriſt died, the firſt miracle which hee did, was the renting of the vaile of the temple; the ſecond the cleauing of the ſtones of Caluary, the third was the raiſing vp of thoſe holy fathers which were dead; and with great reaſon we may ſay, that if it was the third, it was alſo true, becauſe it is not reaſon that the affairs wherof the dead giue teſtimonie, be contradicted by the liuing.

Barnard ſaith, Wherin ſhal we know O good Ieſus, that in thy death, death was dead, but in that, that thou diddeſt pardon the liuing, & raiſe again the dead? The antient captains of the world, as *Pirrhus*, *Alexander*, *Hector*, *Darius*, *Hannibal* and *Scipio*, *Caſar* & *Pompey*, although they had power to take away life frō many, yet they could raiſe none out of their graues, for if they had had art and skill to raiſe againe, as they had weapons to kill, they would either not haue ſuffered themſelues to die, or elſe they would haue riſen again.

Only the ſon of God was he who neuer ſlewe any man, and he alone who raiſed vp many, inſomuch that as the life of *Scipio* and *Hannibal*, were occaſion that many did die, ſo the death of Chriſt was cauſe that many did riſe again.

The glorious S. *Auguſtine* ſaith, What other thing are wee giuen to vnderſtand in that, that the ſonne of God did open the old ſepulchers, wherin ther was nothing but drie bones, but only that he would open the holy bookes, in which were hidden the ſecrets of our redemption? What other thing was it to raiſe vp and giue ſpirit of life vnto drie bones, but to expound and declare vnto vs, the profoundnes of holy ſcripture? As it ſhould be a matter of ſmall profit, to open the graues and turne the bones, if the Lord did not ſend his ſpirit to raiſe them vp again; ſo dooth it little a vaile to open the bookes, or bee occupied in reading them, if our Lord doth not giue vs his grace to vnderſtand them.

Ciprian vpon the paſsion of our Lord ſaith, O good Ieſus how immediatly, O howe immediatly thou wouldeſt prooue, and make triall of the value of thy bloud, and how far thy death did extend, ſeeing that vnto the theefe which did hang with thee

vpon

vpon the croſſe aliue thou didſt promiſe glory, and vnto the dead which were in the graues thou didſt giue life? What is not he able to do, who giueth glory vnto thoſe which are aliue, and life vnto thoſe which are dead? In the auᵭhoritie alledged aboue, it is much to be waighed, that the Lord doth not ſay, that another, but that he himſelfe will open the ſepulchers, and raiſe the dead, and giue them the ſpirit of his gifts; to let vs vnderſtand therby, that it is he only and no other, who can lift vs vp from ſin, pardon the puniſhment, and giue vs his glory.

It is alſo to be pondred, that our Lord doth firſt ſay, that hee will open the graues, before that he will raiſe the dead: of which words we may gather, that if our Lord do not open our vnderſtanding with his grace, we ſhall neuer riſe from ſin, nor ſee him, nor he vs in his glory.

Væ vobis phariſæi hipocritæ, qui ſimiles eſtis ſepulchris dealbatis, quæ foris apparent hominibus ſpecioſa, intus vero plena ſunt oſsibus & ſpurcitia, Theſe words ſpake the ſonne of God preaching in the temple, *Math.* 23. as if he would ſay, Wo be vnto you Scribes and Phariſes whoſe wickednes and hipocriſie, is like vnto braue and rich ſepulchers, which on the out ſide are very white and curiouſly wrought, and within are full of dead bodies and rotten bones.

Chriſt did very badly think of ſtately tombs, ſeeing that vnto them and no other thing, he did compare the hipocriſie of hipocrits; and the reaſon is, becauſe the care which a good man ought to ſleepe in is, not where they ſhall bury his body, but whether his ſoule ſhall go. Who will not rather haue emulation with poore *Lazarus*, than with the rich couetous man, although they buried the one in a ſtinking dunghil, and the other in a ſepulcher of marble? What hindrance was it to the poore man to be buried in a dunghil, ſeeing the angels caried his ſoule vnto *Abrahams* boſome? and what did it auaile the rich man, to bee buried in a ſumptuous tombe, ſeeing the diuels caried his ſoule to hell? *Plinie* in the prologue of his 7. boke ſaith, That among all the creatures which nature hath created, man only and no other, doth weepe, man only is ambitious, only proud, onely couetous, and the worſt of all is, that he only doth make vnto himſelfe a tombe,

and

and endeuoureth to prolong his life. *Plinie* ſayth very true, Seeing that neither riches maketh other liuing creatures prowd, nor pouertie ſad, neither doe they care to keepe nor labour to heape vp, neither laugh when they be born, nor weepe when they die, but labour only to liue, not regarding where to be buried. *Gregorie* in his Regiſter ſaith, That as a man ought not to make reckoning of the long or ſhort time which he liueth, but how he lieth, ſo he ought not to haue regard whether his tombe were rich or poore, but whether his ſoule ſhall goe to good reſt or not.

Ieroſme in an epiſtle ſaith, Doe not the laboures and trauels that thy bodie ſuffers ſuffice thee, but thou muſt alſo take other cares vppon thee; that is, where they will burie thy wearied bones, and where the worms ſhal gnaw thy bowels? vnto me, and vnto all others, I hold it better counſell, that a man labour to lead a good life, then conſume his ſubſtance in a rich ſepulchre. If the Poet do not deceiue vs, the night that *Troy* did burn, when *Aeneas* did ask his father *Anchiſes*, that he would goe out of the citie if it pleaſed him, for feare he ſhould want a tombe; the old man made him anſwere *Facilis eſt iactura ſepulchri*, as if he ſhould ſay, Among all the calamities and pains of this life, there is none leſſer to man, then that his bodie want a tombe. *Anchiſes* made a very good anſwere, ſeeing we ſee a man which is aliue, complaine if a flie or flea bite him, but we did neuer ſee a dead man find fault that the belles did ring but a little for him, or that they had buried him in a poore ſepulchre. If it had ben the pleaſure of the ſon of God, that we ſhould be careful! where to be buried, he would haue giuen licenſe to the yong man who asked licenſe of him, to burie his father: wherin he gaue vs to vnderſtand, that the reuerence we owe vnto our fathers, ought rather to be ſhewen in ſeruing them dutifully, then in burieng them pompeouſly. To come then vnto our firſt purpoſe, Chriſt did well compare the Phariſies to ſepulchres, which ſeemed to be painted without and rotten within, becauſe that all the care which a prowd and ambitious man hath, is, not to deſerue, but to ſeeme; hee goeth about to appeere and ſeeme, and not to deſerue; who hath greater regard to encreaſe his fame, then to better his conſcience: in ſo much that in caſe of being good or not, the hipocrite loueth ra-

ther to ſeeme then to be, though in good reaſon he ſhould rather be, then ſeeme.

The rebuke which the ſon of God gaue vnto the hipocriticall Phariſees, might wel be giuen at this day vnto many Eccleſiaſticall and religious perſons, who being beholden in outward ſhew, doe ſhine in honour and fame, and yet the ſecret of their life beeing knowne, they ſtinke like an open ſepulchre. What doth it auaile to weare a torne coat outwardly, and inwardly to haue his will whole? What doth it auaile to abſtaine many daies from meat, and not abſtaine one houre from detraction? What auaileth it to force the bodie, to be retired and ſhut vp, and looſe the mind to wander in the world? What doth it profit to vſe the words of a holy man in his mouth, and when his neighbour hath need of him, be a diuel vnto him? What doth it profit to tell euery man that he will neither ſtate nor honour, and on the other ſide doth purſue him to death, who maketh himſelfe equall with him? What doth it profit to preach vnto all men humilitie and patience, and yet neuer forgiue or forget iniurie? What doth it profit to perſuade others to liue in peace and concord, and ſecretly to be the captaine of diſcord, and make warres betwixt his brothers? Such beaſts as theſe the ſon of God doth call whited ſepulchres, ſerpentine hipocrites, ſtinking dounghils, for euen as the dounghill the more he is ſturred, the more he doth ſtinke, ſo the hipocrit the more they deale with him, the greater noughtines is diſcouered in him. Saint *Gregorie* in his Morals ſaith, That there is no man in the church of God who doth ſo much hurt, as he who vnder the ſhew of holines, couereth poiſon and wickednes: becauſe the meaning of ſuch a one is alwaies to better his owne eſtate, and ſecretly to depreſſe and keepe downe others.

Hugo de arra animæ ſaith, Thoſe whom we call traitors in the world, we call hipocrits in congregations, becauſe that as traytors doe take away the life of the quiet, ſo the hipocrite ſeeketh all meanes to bereaue the good of their fame and credit. As there are, ſaith *Anſelmus*, many holy bodies in broken ſepulchres, ther are alſo many which were bad in rich tombes; ſo in like manner there are certaine men which in ſhew ſeeme diſſolute, yet their life

life being inwardly knowne, are very vertuous; and others which ſeeme very godlie, yet their bowels being inwardly examined are like diuels: in ſo much that we ſhould neuer praiſe or diſpraiſe any man by the habite which he weareth, but by the conuerſation and life he leadeth.

O good Ieſus, O redeemer of my ſoule, I beſeech thee that thou wouldeſt open the ſepulchre of my rotten affections and bowels, to the end that the euill ſent which is in them, may goe out of them, becauſe that my noughtie cogitations ſtinke worſer before thee, then the bones of ſepulchres doe before me.

Open then O good Ieſus, open the ſepulchre, of my putrified heart, and of my corrupted vnderſtanding, for if thou goe about to ſeeke for dead men, who is ſo much dead as I am?

The ſcripture doth not call thoſe men dead men, which thou diddeſt raiſe, but men which were aſleepe; but woe be vnto me, becauſe it cannot be ſaied, that my ſorrowfull heart is aſleepe, but dead; for it cannot be ſaid of the man that is buried, that he is dead, but of him who hath long continued in ſinne.

Lazarus was buried in his graue when thou diddeſt ſay, *Lazarus* my freind doth ſleepe; and that yong man was aliue vnto whom thou diddeſt ſay, *Sine mortuos ſepelire mortuos ſuos*, in ſo much that of theſe high wordes we may gather, that when thou doeſt ſpeake of the good, their death thou doeſt cal a ſleeping; and when thou doeſt ſpeake of the bad, thou doſt call their ſinning dying.

O who could bee worthy to heare of thy holy mouth, *Lazarus amicus meus dormit*, *Lazarus* my freind is aſleepe? and alſo *non eſt mortua puella, ſed dormit*, becauſe that in the preſence of thy goodneſſe and charitie, he is not holden for dead who is encloſed in a ſepulchre, but he who is deuided from thy holy grace. How is it poſſible that he ſhould liue, who doth not liue in thy grace?

Is it not pardie farre better to be buried in thy grace, then

to liue in thy disgrace? Tell me O good Iesus tell me, is there any thing in a rotten sepulchre which is not in my sorrowfull soule, and vnhappie life? In me more then in any, they shall find hard stones of obstinacie, a painted sepulchre of Hipocrisie, drie bones of old sinnes, vnprofitable ashes of workes without fruit, gnawing wormes of great concupiscence, and a great stinke of an euill conscience. What then will become of me, O good Iesus, if thou doe not breake the stones of my faults, throw downe the sepulchre of my hipocrisie, reforme the bones of my sinnes, and if thou doe not sift the ashes of my vnruly desires? Raise me vp then, O good Iesus, raise mee now vp: not from among the dead which sleepe, but from among sinnes which stinke; for that the iustification of a noughtie man is a far greater matter, then the raising vp of a dead man, because that in the one thou doest vse thy power, and in the other thou doest employ thy clemencie.

CHAP. XLVI.

How the Centurion did confes Christ to be God, and of the difference betwixt his confession and S. Peters, and how he did afterward die a glorious martyr.

VIdens autem Centurio quia sic clamans expirasset ait vere hic homo filius dei erat, saith S. *Marke* chap. 15. as if he would say, The Centurion seeing the great crie which the son of God gaue, when his soule departed out of his bodie, and that he died with great fortitude, and perfect iudgement, said, Verily this prophet which we here see die, was the lawfull sonne of God; because that, that which he doth none could be able to doe but God. When the Romanes had conquered the land of Iurie, more by force thē by iustice, the viceroy of Ierusalem, had a great guard of men about the citie, among which there were certaine footmen, as well for the

the guard and safetie of his person, as the execution of iustice. They called the captaine of the guard Centurio, that is to say, a captaine of an hundered men, who went very well appointed in guarding of Christ, at the request of the cheife of the people, fearing that because he was welbeloued of all least they vvould take him from the Iustice in the way.

What a follie is this O yee Iewes (saith *Chrisostome*) What a follie is this? is it not a follie and that a great follie, to send a guard of men to keepe him, who went to die of his owne voluntarie and free will? into whose braine can it sinke, that he will flee from the crosse, who being asked by you, yet would not come downe from the crosse? How doe you thinke that he will flee from death whom you procure to be killed, seeing that of his owne will he did offer himselfe vnto you in the garden? *Oblatus est quia ipse voluit*, sayth the prophet *Esay* in the first chapter, as if he would say, He was taken because he suffered himselfe to be taken, he was sacrificed because he suffered himselfe to be sacrificed, and he was offered vp on the crosse, because he went vnto it to be offered vp; for otherwise seeing he had power to giue life vnto the dead, he could also haue had the same power to haue kept himselfe from death. O perfidious Iewes (saith Saint *Ierome*) O wicked Iewes, tell me I pray you, shall not he who by his secret iudgements, and for your old sins, did put all your kingdome vnder the subiection of the Romans, shall not he I say be able if he list to deliuer himselfe from you, and also from their captains? If all your prophets doe call him *Deus exercituum*, the God of hostes, what thinke you can an hundred souldiers do vnto him?

Cyprian vpon the passion sayth, Seeing that you doe hire the Centurion and his hundred hirelings, why doe you it to hinder the death of the sonne of God, and not helpe him to die? for such is his infinite charitie, with the which he doth goe to the crosse, to mitigate and appease the wrath of his father, and redeeme the sinnes of thy brethren, that you should haue more to doe to keepe his life, then hinder him from accepting of death.

His father hauing giuen sentence of death, and he hauing

accepted death, and offering himſelfe vnto death, what moueth you to thinke O you Hebrues, that he ſhould flee from death? he who had power to raiſe the dead, ſhall he not be able if he will to deliuer himſelfe from the liuing? Doe not feare that he vvill looſe himſelfe, doe not feare that the ſon of God vvill flee from the death which you pretend to giue him, becauſe he goeth not to the altar of the croſſe conſtrained with feare, but drawne with loue.

Remigius ſayth, That if the infamous Iewes could haue ſeene the heart of the ſonne of God, as they did ſee his face, they would not haue carried him away with ſuch haſt as they did, nor put the Centurion to gard him, becauſe he had greater care to redeeme them, then they had to kill him. If we will marke and looke into this miſtery profoundly, we ſhal find that if they did carry Chriſt, Chriſt did carrie and lead them, but they lead him to carrie him out of the world, and he went to draw them out of hell. They did caſt Chriſt out of the world, ſeeing they did bereaue him of his life, and he drew them out of hell, ſeeing he did forgiue them their ſinne; and if ſince that time any of them haue ben condemned, and at this day burne in hell, it is rather becauſe they did returne vnto their firſt ſins, then that they were not fully redeemed. O ſenceleſſe Iewes, why doe you ſend holy Ieſus through the ſtreets with a gard of men, ſeeing that he hah more to doe at the mount of Caluarie then you? On the mount of Caluarie he muſt appeaſe his fathers anger, found his church, conſume the ſinagogue, fulfill the propheſies, ouercome the diuell, die on the tree, and redeeme all the world. He who is to inſtitute ſo many ſacraments, and accompliſh ſo many myſteries, how is it poſsible that he ſhould part from you, or run from you through the fields? *Beda* ſayth, That in this we may ſee how vveake the iudgements of man are, in reſpect of the iudgements of God, in that that oftentimes that which man doth for one reſpect God doth direct to another, for the Iewes hauing the Centurion there for a gard, hee did put him there to confeſſe in the name of the church, and in the confuſion of the ſinagogue.

In the name of the ſinagogue the Iewes ſaid, *Non habemus regem niſi Cæſarem*, and in the name of the church the Centurion ſaid,

ſaid *Hic filius dei erat*, inſomuch that the ſelfe ſame day that they refuſed Chriſt for God, the Centurion receiued him for his Lord & maiſter. *Lapis de pariete clamabit, & lignum quod inter iunctura edificionis eſt, reſpondebit*, ſaith the prophet *Abachuc* in the twentith chapter, as if he would ſay, In times to come, that is, when the Meſſias ſhall come into the world, the ſtone which is in the wall ſhall giue a great noiſe, and the beame which is in the building ſhall anſwere him.

It is without all doubt a new thing, and in the nature of man neuer vſual, to ſay that the ſtone doth ſpeake, and that the beame doth anſwere him; for at the time that God did deuide his gifts, he did giue the ſtones their being, plants growing, beaſts feeling, birds fleeing, fiſhes ſwimming, and vnto man alone ſpeech. It is not reaſon that we giue ouer the ſearch of this myſterie, and the diſcouerie of this ſacrament, that is, of that which the ſtone doth ſpeake, and of that which the beame doth anſwere, becauſe it is very common in ſcripture, that how much the darker the figure is, the profounder and fuller of myſterie it is.

What is the ſtone which ſpeaketh out of the building, but only the great Centurion which teſtifieth that, *Vere hic homo filius dei erat?* and what is the beame which anſwereth, but only the croſſe which ſaith, *Ieſus Nazarenus rex Iudæorum.*

The great Centurion had in him the properties of a ſtone, and for that cauſe the ſcripture calleth him a ſtone, he was heauie with pride, cold with Idolatrie, hard by couetouſnes, and drie with anger; and yet notwithſtanding he did confeſſe Chriſt to be a man, in ſaying, *hic homo*, he confeſſed him to be God when he ſaid, *filius dei erat*, and he confeſſed him to be a holy man when he ſaid *hic homo iuſtus erat.*

What was there more to be confeſſed in Chriſt, then that which the great Centurion did confeſſe?

O high profeſsion, O worthie confeſſion that the ſtone doth here make, ſeeing he doth confeſſe in Chriſt manhood, and doth confes in Chriſt godhead, & likewiſe holines, in ſaying, This man was a iuſt man and the ſon of God: inſomuch that he ſeemeth rather by this ſpeech, a preacher of the church, then a captaine of the ſinagogue. *Damaſcen* in his ſentences ſayth, That the

confeſſion which this captaine doth make, doth reach higher and containeth greater miſterie then any man doth thinke for, becauſe that all theſe three things which he doth confeſſe in Chriſt, are very needfull for the redemption of mankind; for firſt there was need of a man which ſhould owe much, of God which ſhould be able to doe much, and of a iuſt man which ſhould ſuffer much.

Ambroſe ſaith, That to ſay with the Centurion before all the Iewiſh nation, that the prophet which they did put to death, was a man, was God, was iuſt, is in his opinion ſuch a high profeſſion, and alſo ſuch a perfect confeſſion, that the angels haue nothing more to confeſſe, nor men to beleeue.

Leo in a ſermon doth ſay, O that if as the Centurion did ſay, truly this man was the ſon of God, *Filius dei erat*, he had ſaid, this man is the ſon of God, *filius dei eſt*, there could nothing more haue ben deſired in him, nor required in his confeſſion; but being as he was a nouice in the faith, and ſeeing that Chriſt did truly and vnfainedly die, it ſeemeth that in ſaying *erat* he was; and not *eſt* he is, he had ſcruple in his mind whether he ſhould riſe againe or not.

This Centurion captaine, was no Iew but a Gentile, no Hebrue but a Roman, not learned but ſimple, and yet neuertheleſſe he did openly confeſſe in Chriſt godhead, and preached manhood, and that euen at that time when the Iewes, Chriſts parents, did diſlike his doctrine, ſpot his credit, perſecute his familie, crucifie his perſon, and bereaue him of his life.

Baſill ſayth, That the firſt word which the Centurion ſpake is to be noted, *Vz. Vere*, and the ſecond, *Hic filius dei erat*, and alſo the third, *Hic homo iuſtus erat*, becauſe that by them he doth teach vs, that he only and no other is true God, and true man, and alſo a holy man.

The greateſt accuſation that *Pilat* vſed againſt Chriſt was, *Quia filium dei ſe fecit*, that he made himſelfe to be the ſonne of God; and notwithſtanding the Centurion doth confeſſe that he was the ſonne of God, in ſo much that he did openly confeſſe that, for the which the Iewes did put him to death.

This Centurions faith vvas a ſtrong faith, ſeeing he did

perſuade

perſuade himſelfe to beleeue that which he did not ſee, contrary vnto that which hee did ſee; for that which he did ſee, was a body crucified, and that which he did beleeue was, that Chriſt was true God.

That which the Centurion did confeſſe, is highly to be eſteemed, but the time when hee did ſpeake it, is more to bee regarded; that is to ſay, when the Iewes did accuſe him, the paſſers by mock him, the theeues ſcorne at him, the hangmen and torturers crucifie him, inſomuch that to reſtore Chriſt his fame againe, he did put his own life in ieopardie and daunger.

We may perſuade our ſelues, that if the Centurion had not ben a Romain captain, & had not had a hundred men following him, his ſpeech would haue coſt him dearly when hee ſaid, *Hic homo filius dei erat*, for to be ſo bould as to call him the ſonne of God, and alſo a iuſt man, whom they did call a Samaritan and a demoniacle, was to proclaime himſelfe to be a faithful Chriſtian, ſeeing he did confeſſe him; and all them to bee traitours, ſeeing they did kill him.

Remigius ſaith, that the flint ſtones are not ſo hard as the hearts of the Iewes, becauſe that at the time when the Centurions confeſsion did inuite them to vſe clemency towards Chriſt, then they began to ieſt at him, and to ſhewe their hardnes and mallice againſt him: inſomuh that the feruour and heat of the bloud of Chriſt, did melt the Centurions heart like wax, and harden the ſinagogue like durt.

When the redeemer of the world would ſend forth his ſoule, the laſt ſinner that did ſpeak vnto him, was the good theefe, and the firſt which ſpake vnto him after his ſoule was gone, was this great Centurion, and the captain of theeues ſaid, *Domine memento mei*, Lord remember me; and the captain of the ſouldiers ſaid, *Hic erat filius dei*, This man was the ſon of God.

What patience is this, O good Ieſus, what patience is this? with *Domine memento mei*, into thy hands theeues do commend themſelues, and with *Hic erat filius dei*, ſouldiers confeſſe thee to bee God, and alſo the ſtones flee inſunder, the elements tremble before thee, and yet the wicked Iewes mocke at thee, and all obſtinat and naughtie Chriſtians forget thee.

O good Iesus, O the loue of my soule, seeing I am no Iew but a Christian, not of the sinagogue but of the church, nor of those which say *Vah qui destruis templum dei*, but of those which confesse, that thou art the son of God; I beseech thee most humbly, and prostrat vpon the ground I entreat thee, that I may bee one of the hony-comb of wax, which it dooth please thee to make soft, and not of the clod of clay, which thou doost suffer to grow hard.

It may bee religiously thought, that there were about the crosse many others, which were in religion faithfull, in life honest, in knowledge learned, in bloud noble, and in wealth, more mightie then that Centurion captain was, and yet Christ did lighten his heart only to confesse him, and suffered all the rest to crucifie him. O what a great example this is of the Centurion, whom Christ did lighten, and of the Iewes which Christ did forsake; for to teach vs that no man in this life, is sure not to fall, nor that no man despaire that he should neuer be able to rise, seeing we see that there is nothing more common, than cockle to grow among good wheat, and in sharp thornes sweet roses.

Chrisost. saith, The occasion which moued the Centurion to turn to Christ was, to see how he did accept of death when they did condemn him, to see howe hee did take the crosse when they did put it vpon him, to see that he did not complain when they did whippe him, to see that hee did not speake when they tooke his garments from him, to see howe meeke and quiet hee was when they did naile him, and most of all to see howe he did pray vnto his father for those which did crucifie him.

O high misterie, and hidden sacrament, to see what the son of God dooth vpon that drie tree: where hee did not preach, but worke; where he conuerted none with words, but with works, because that the conuersion of the theefe, and the confession of the Centurion did not proceed of any words which they did heare the sonne of God there speake, but of the great miracles which there they did see him worke.

By this notable example, all perfect men ought to take example, that after they are gone vp to the crosse of religion, they are not afterward licenced to flee from it, but to abide in it, nor

to complaine, but be ſilent; nor to reuenge, but pardon; nor to repent, but perſeuer; nor to preach, but worke; becauſe the words which Chriſt ſpake vpon the croſſe, may be nombred, but the works which he did there, can not be comprehended.

Gregory in his Paſtoral ſaith, Prelats which rule and gouern, & preachers which teach, ought to take example of the conuerſion of the theefe, and the confeſsion of the Centurion, both which Chriſt did drawe vnto him, rather with the works which he did, then with the words which he ſpake; becauſe it is more eaſie to turn mens hearts with the examples which they ſee, then with the words which they heare.

Cirillus vpon S. *Iohn* ſaith, The confeſsion which S. *Peter* made was great, becauſe he ſaid, *Tu es Chriſtus filius Dei viui*, Thou art Chriſt the ſon of the liuing God, and that which the Centurion made was as great, becauſe he ſaid, *Vere hic filius Dei erat*, Truly this man was the ſonne of God; inſomuch that the one ſaid thou art, and the other ſaid, he was: but taking thoſe words in an other ſence, the confeſsion of the Centurion was greater, becauſe hee ſaid his beleefe before more then fifty thouſand perſons, and S. *Peter* confeſſed Chriſt only before the twelue Apoſtls. Without doubt (ſaith *Chriſoſt.*) it is not reaſon that a knight which had made ſuch a high confeſsion, and had framed ſuch a great *Credo*, ſhould with the Gentiles his parents bee condemned; and thervpon it is, that as hee was the firſt Gentile which at the croſſe did confeſſe Chriſt, ſo hee was afterward one of the firſt which receaued martirdome, inſomuch that hee did immitat S. *Peter*, in that which hee did confeſſe, and S. *Stephan* the martyr in that which hee did ſuffer.

CHAP.

CHAP. XLVII.

Why the scripture doth call the death of Christ a spectacle: and howe there are many, which with the Iewes do strike their breasts, and very few which make clean their sins.

OMnis autem turba, quæ simul aderat ad spectaculum istud, & videbat quæ fiebant, percutientes pectora sua reuertebātur. saith S. *Luke* in his 23 chap. as if he would say. All the multitude of the people and nations, which had run thither, to see what would be the end of that straunge pageant, as they sawe the sonne of God die, and the elements bring foorth such nouelties, they began to strike their breasts, and returned all vnto their own houses. We should much esteeme of the misteries of the passion of Christ, and search out the secrets contained in it, with great care and diligence, considering that the euangelists, are so circumspect in setting down euery point of it, and so much the rather, because there is no word in scripture, which is not worthy of the noting, and out of which, we may not gather some notable secreat. Vnto such as are not desirous to beleeue, and vnto such as are not curious to learn, it will seeme a superfluous matter, that the scripture dooth call the death of Christ a spectacle, and make such a matter of it that all the people were afraid to see Christ die: but the mistery of it beeing searched out, we shall find that the feare which tooke the Iewes at the crosse was not vain, and that they had reason to return to their houses striking their brests.

If *Aulus Gellius* and *Macrobius* do write truly, it was a custom amongst the Greekes, and a law amongst the old Romains, to call that a spectacle or straunge sight, which all the people do run to behold, by reason of the rareneſſe and newneſſe of the thing; insomuch that all which were present, might haue great occasion to marke and behold, and those which were absent, reason to enquire.

But

But speaking more particularly, the Romains did properly cal it a spectacle, when all the people did assemble themselues in the Theatre, to see slaues fight with wild beasts, or to see execution of some notable and wicked persons, or to see some newe plaies or commedies represented vnto them, or to see how great men did triumph.

To come then vnto our purpose, it is to bee vnderstood that since the beginning of the world, vntill the day that Christ died vpon the crosse; and since the time that he died there, vntil hee do raise vs vp in the latter iudgement; there was neuer heard nor seen, nor neuer shalbe seen, any such high and new spectacle, as was the death and pasion which Christ suffered; in the which the Iewes had enough to do, the Gentils to behold, the Christians to immitate, and all the world to talke of. What spectacle was euer seen like vnto that, or euer shal be seene, as to see the sonne of God loose his life vpon the crosse? What fact euer so monstrous, or what spectacle euer so dreadful, could happen in al the world; as to see the Iewes go foorth the Sonday to receaue him, and the Friday to goe out all to crucifie him? Was not this think you a great & that a very great Christian spectacle, seeing that the death of one only man, did giue life vnto all the world? What noueltie like vnto this noueltie, can we see in this world, seeing that in the vewe of the eie, and in the brightest time of the day, death died on the crosse, when hee did take Christ his life from him? In this great spectacle, the mother weepeth, his friends behold him, the torturours kil him, the people mock him, the sun waxeth darke, the stones breake in sonder, the sepulchers open, the dead rise out of their graues, the duels are afraid, and the angels weepe and lament.

Chrisost vpon S. *Iohn* saith, What spectacle equall vnto this, had the Greeks at any time; or the Romans in all their pageants or triumphs like vnto this, which the Iewes behold this day with their eies; that is, that vpon the drie wood of the crosse, their sinagogue endeth, the propheties are fulfilled, the figures are buried, malice preuaileth, they condempn innocencie, execute pureness, take away life from their maker, and also spoile death of his power and dominion? In *Diomedes* spectacle, with

the

the fleese, in Athens spectacle with the Minotaurus, in *Hercules* spectacle with the water serpent, and in *Andronicus* spectacle, with the Lion, those which were present, had occasion to behold one day, and to talke only at the most one weeke; but in the spectacle and in the death of the son of God, we haue occasion vntill this day to looke on and behold his crosse, & vntill the end of the world, we shall find misteries and secrets to speak of.

What spectacle hath there euer ben in the world, which hath not ben abridged in this one spectacle? If it be a spectacle of iests and mocks, here they did mocke at the son of God, as if he had been a foole; if it be a spectacle of victory and conquest, here the diuell is conquered; if it be of a famous execution, here they do execute Christ; if it be of strange and newe things, here the elements are troubled; If it bee of an assemblie of people, hither there do run both the liuing and the dead; insomuch that as we do call one of *Salomons* books *Cantica canticorum*, so wee will call this *Spectaculum spectaculorum*.

What meaneth this O good Iesus, what meaneth this? haue they put thee nowe for a spectacle vnto all the world, who wast wont to behold all the world from heauen? *Spectaculum facti sumus mundo, angelis & hominibus*, saith the Apost. in the first to the *Corinth.* 4. as if he would say, I let you vnderstand, O my brothers of Corinth, that my life and the life of my Apostls, is so currant and sincere, that wee are a spectacle and a glasse which the world wonder at, the angels admire, and men are scandelized.

Theophilact. saith, that oftentimes in scripture by angels are vnderstood good men, and by the world naughty men; and therfore when the Apostle doth say, that he is made a spectacle to angels and the world, he meaneth that, in the stripes which they gaue him, and in the martyrdome which he suffered, there came many holy men to sucker him, and many naughty men to accuse him.

Beda saith vpon the Apostle, For the Apostle to say, that he and the other rulers of the church, were made a spectacle vnto the angels, and vnto men; was plainly to tell, that the contentions which they had with the false prophets, were so great, and

the

the torments which they receaued of barbarous nations so bitter, that they made the angels to woonder at them, and mooued men to compassion.

Why (saith *Seneca* to *Lucillus*) do so many nations, runne to Rome to see great spectacles, but because euery man would haue somwhat to talke on in his house, and speake of in his country? All such as beare office and gouerment in the common wealth, and do administer iustice, or preach vnto the people, all these are a spectacle, or a watch tower which behold others, and also by others are beholden.

He bindeth himselfe to be a spectacle vnto all the world, who taketh any charge of gouernmēt vpon him, for he is not only noted and marked by all whom hee ruleth, but in their hearts is also iudged.

He who offereth himselfe to preach vnto the people, bindeth himselfe to be a publike spectacle, seeing that all such as heare his doctrine, do iudge of the life which he leadeth, censure the words which hee speaketh, the learning which he hath, and the stocke he commeth of, and also whether hee do presume too much or not.

When a man dooth endeuour himselfe to be vertuous, hee dooth presently bind himselfe to be a spectacle of the world, because that presently euery man dooth watch his steps, carp at his speech, note his conuersation, find fault at his inclination, gesse at his thoughts, defame him of hipocrisie, and rude behauiour.

S. *Barnard* writing to *Maurus* saith, Know thou father *Maurus*, that the same day that the Order made thee ruler ouer this monasterie, they did also make thee a spectacle of the world; and therfore it is very needfull that thou be chast in thy body, clean in thy thoughts, free in thy opinion, conuersable with thy bretheren, circumspect in thy words, pittifull to the weake, and alwaies exercised in good exercises.

And he addeth further, Who is a spectacle vnto the world, but only the seruant of our Lord, who with all his heart hath leaft the vanities of the world and laugheth at them? Who is a spectacle of men, but he who medleth not with any worldly man, but only with his own conscience?

Who

Who is a spectacle of the angels, but he whose innocency the angels do approue, and whose life al holy men do praise? Let euery man therfore looke well what he doth, and marke well what he taketh in hand, for if he be good, we will call him a spectacle of goodnesse; if he be naught, we will call him a spectacle of naughtinesse; insomuch that such as our life is, such shalbe the superscription of our letter.

It wanteth not a misterie saith S. *Augustine*, that Christ his pleasure was, that there should be present at this spectacle, both his friends and enemies: and the reason was, because that howe contrarie they were the one from the other, in that which they did beleeue of Christ, so contrary were the intentions why they repaired thither; because the wicked did behold Christ as a prophane spectacle, but the good did looke into him as a glasse and mirror of vertue.

O high mistery, O sacrament neuer heard of before; such as was the pasion of the son of God, and the spectacle of Iesus crucified, the which was so great, that the elements came down to accompany him, & the dead rose out of their graues to visit him.

Tell me I pray thee, what kind of death should we be afraid of in this world, seeing the Iewes did repute the death of Christ a mundane spectacle? As it had been to a dreadfull and straunge spectacle, there did run thousands of people to see Christ die, the pharisies went to reuenge, the people to gaze at him, the souldiers to guard him, the hangmen to crucifie him, the deuout women to accompany him, and his sorrowfull mother to weepe.

The Euangelist did say very aduisedly, that al nations did run to the death of Christ, as vnto a new spectacle and sight, because that all the straungers which came thither, & all the neighbours which flocked thither, stood in a maze, and were astonied to see howe holy his life had been, and howe infamous nowe his death is. O howe many heretikes, O howe many pagans, O how many naughtie Christians, do esteeme at this day the death of Christ no otherwise, then of a prophane spectacle, and not as of a diuine and holy mistery; which doth easily appeare, seeing the pagan doth mock at Christ which did suffer, the Iew scoffe at his pasion, and Christians make no reckoning that he did redeem them.

The

The seruant of our Lord who hath not a particular deuotion to the passion of Christ, maketh but a worldly & mũdane spectacle of it, because that the death of the son of God, should be deepely thought vpon in the entrails of our heart, and be kept in our remembrance, magnified with our toung, wept with our eies, and be set before vs as a marke of all our desires.

S. *Barnard* sayth, That that Christian doth make but a worldly & prophane spectacle of the passion of Christ, who knoweth only how to read it, and will not imitate it; and that preacher maketh a prophane spectacle of it, who knoweth how to preach of it, and yet doth neuer tast of it: because that the high mysteries of the crosse of Christ are easily spokẽ, but very hardly attained. Vpon those wordes of *Percutiebant pectora sua, & reuertebantur, Leo* sayth, It would haue bene far better for you, O you Iewes, to haue stroken your breasts, it had ben far better for you to haue remained in the church, rather then turne againe to the sinagogue, and it would be better for you to conuert your selues by the doctrine which he preached before you, rather then by the miracles which he did in your presence, because that in so doing, we would haue beleeued that you had done it of loue, but now we thinke that you doe it of feare. The feare which the Iewes had to see the son loose his light, and to see that the stones did flee in sunder, and the sepulchres open, did driue them to strike their breasts, as it doth easily appeare in that, that that repentance of theirs did last no longer, then that wonderfull earthquake did continue. *Robertus* in his glosse saith, Wilt thou see whether that striking of their breasts did proceed of feare and not of loue; marke how that as soon as they were gone from the mount of Caluarie they went directly to *Pilats* house, and besought him that he wold place a guard of men at the sepulchre, affirming and swearing, that because he had ben a great Negromancer, he would make the people beleeue that he is risen againe.

Such wicked speeches, such shameless requests as these, are they thinke you of penitent men, and not of obstinate mad dogs? How is it possible that they should haue true repentance for putting him to death, who demaund a guard and a watch at his se-

pulchre, and anew call him a deceiuer and cosener? It is much to be noted sayth *Beda*, that the euangelist doth first say, That the Iewes did first see the heauens grow darke, and the sepulchres open, before that they began to knocke their breasts; whereof we may inferre, that they did all that, as being amazed and astonied, and not as being repentant and sorrowfull for the deed. If the Iewes would haue said with the Centurion, *hic homo iustus erat*, or with the theefe, *domine memẽto mei*, or had gone with *Ioseph* to demand his bodie to burie it, or with *Nichodemus* to buy spices to anoint him, we should haue thought that they had knocked their breasts for sincere repentance; but seeing that they apprehended him with their hands, defamed him with their toungs, abhorred him with their hearts, it is to be thought, that they were more afraid to see the sun growe darke, then to see the sonne of God to die.

Chrisostome vpon Saint *Iohn* sayth, If the euangelist had saied *quod conuertebantur*, as he did say *quod reuertebantur*, we might haue thought, that that striking of their breasts proceeded of contrition of their sins: but seeing the scripture doth not say, that they did conuert themselues, but that they did returne, we may thinke that if they did absent themselues from the mount of Caluarie, and returned the same way which they came, they did it because they would returne to their houses, and not because they would purge their consciences. *Vermes scaturiebant de corpore eius, & orauit hic sceleſtus dominum, a quo non est misericordiam consecutus*, sayth the holy scripture in the second booke of the Machabes, the 9 chap. as if he would say, The great tyrant king *Antiochus* after that he had slaine eightie thousand Iews, and taken captiue forty thousand, the Lord did plague him with an intollerable disease, for besides that there proceeded out of his bodie an infinit number of wormes, there did also come from him such a monsterous sauour, that he did loth himselfe, and all his armie did flee from him. This excommunicated tyrant perceiuing his infirmitie to grow more dangerous, and his death to draw neere, besought the Iewes to make petition vnto their God for him, fayning himselfe to haue repentance of his sins; yet notwithstanding he did not obtaine pardon, but died in the wildernes, because the contrition

which

which he ſhewed, was not becauſe he would amend, but becauſe he would be healed of his diſeaſe. What a number of followers hath *Antiochus* at this day, which entreat others to pray to God for them, and what a multitude of companions haue the Iewes, which ſtrike their breaſts as they did, not ſo much to obtaine pardon of their ſins, as to be deliuered of their troubles. Saint *Gregorie* in his Morals ſayth, Let no man maruell if our Lord doe not anſwere all which are in affliction, nor pardon all which knocke their breaſts, becauſe that that ſhew of tears and contrition in words, being rather of neceſſitie then of wil, our Lord is content to draw longer, becauſe there ſhould at length grow a true contrition in them.

It is a very vſuall thing, that when the ſun doth eclipſe, or when it thundreth or lighteneth, or when any man dieth ſuddenly, that all men bleſſe themſelues, and pray, and knocke their breaſtes, and ſhew great contrition of their ſins, which many doe rather of feare then of repentance, becauſe that within one houre after that that feare is paſt, they remember no more the amendment which they purpoſed, nor the vowes which they made. *Origen* ſaith, I dare boldly affirm that al ſuch as in an eclipſe, or thundring, or lightning, remember themſelues of their ſins, are like the old Iewes, who in ſeeing the ſun looſe his light, did ſtrike their breaſts, the which contrition doth ſeem rather to proceed of conſtraint then of their free will; for ſeeing that neither the ſunne nor the planets, were thoſe which did incite them to ſin, they ſhould not be thoſe which ſhould moue them to repent. Who could do greater reuerence vnto Chriſt then *Pilats* ſeruants, who did put a crown vpon his head, and put of their hats vnto him, & ſalute him with *aue rex Iudæorum*, vpō their knees? by this thou maiſt ſee my brother, that true contrition doth not conſiſt in praying with thy hat of, or in kneeling, or ſtriking thy breaſt, but only in ſheding many tears frō thy heart, and amending thy ſelfe of thy faults. Wee do not diſcommend, but allow of ſtriking thy breaſt, of going to church, and of kneeling, if with theſe things thou doe alſo amend thy life, and repent thee of thy ſinnes, for otherwiſe thou ſhalt of men be praiſed, but thou ſhalt not be of God rewarded.

O good Ieſus, O the loue of my ſoule, I humblie

beſeech thee, that thou wouldſt not ſuffer me to be one of thoſe which do only knocke their breaſts, but of thoſe which do repent them of their ſins, becauſe thou didſt not ſay by the prophet that he was acceptable vnto thee, who did ſtrike his breaſt, but he who was of a contrite heart. Doe not yeeld thy conſent, O good Ieſus, that I ſhould returne with the Iewes to my houſe, but that I ſhould perſeuere and abide with thy mother vntill thou be put in thy graue, becauſe that all thoſe which were worthy to put thee in thy ſepulchre, thou didſt cõfort after thy reſurrection. Neither doe thou ſuffer O good Ieſus, nor permit that I be one of thoſe which did conuert thẽſelues, becauſe they ſaw the ſtones breake inſunder, but of thoſe which turned vnto thee for thy only workes and doctrin, becauſe that in thy high colledge they receiue none which are drawen with feare, but onely ſuch as are led with loue. Who will direct me vnto thy houſe, who wil open me the gate, who dare knock with the hãmer, if thy holy loue ſhould not guide me? is it a great matter O redeemer of my ſoule, that I ſhuld knock my breaſt with all my heart, ſeeing that thou waſt not content to ſtrike thy ſide but wouldeſt alſo open it? Giue me then, O good Ieſus giue me thy holy grace, that I may with thee open the breaſt of my deſires, and not ſtrike him with the Iewes; becauſe that the breaſt ſtriken remaineth bruſed, but the breaſt which is opened may be cured, and there is none vnder the heauen who hath greater need to be cured, then this my ſinfull ſoule.

CHAP. XLVIII.

How Pilat did command thoſe which were crucified to be taken downe from the croſſe, and how the Iewes haue many fellows now a daies, which breake the legs of their brethren.

IVdei ergo quoniam paraſceus erat, vt non remanerẽt in cruce corpora ſabbatho, rogauerunt Pilatum, vt frangerentur eorum crura & tollerentur, ſaith S. *Iohn* in the nineteenth chapter, as if he would ſay, This great ſpectacle of the death

death of the ſon of God being ended, the Iewes went ſtraight vnto *Pilats* houſe, and did entreat him very inſtantly that he would commaund that their legs ſhould be broken which were crucified, becauſe they might be the ſooner dead, and that they might be alſo taken downe from the croſſes.

The reaſon which they gaue *Pilat* of their demaund was, becauſe that that day was the eue or vigile of their great ſaboth, being their high Eaſter; on which day their law did commaund, that none which had ben executed, ſhould remaine that day in the place where iuſtice had ben done. This word *Paraſceue* is an Hebrue word, and doth ſignifie preparation, or euen of eaſter; on which euening the Iewes were bound, to make cleane their conſciences, giue their almes, reconcile themſelues vnto thoſe whom they had iniuried, make readie all things in their houſes, becauſe the next day following was ſo high a feaſt, that they could doe nothing, but goe to the temple to pray, and occupie themſelues in offering vp of ſacrafices vnto the Lord.

Rabanus in his gloſſe doth ſay, That that which the Chriſtians do call Friday, or vigile, the Iewes did call Preparation or *Paraſceue*, which was a ſolempn day, becauſe it was the firſt of Eaſter; but in reſpect of the day following, it was as it had ben the eue to it, becauſe the next day following there were two feaſts together, that is Eaſter and the ſaboth, and the ſaboth and eaſter. By reaſon that in that time of eaſter, a great multitude of people did run to Ieruſalem, as well to pay their ordinarie tributes, as to offer vp ſacrifices: the old Iewes had a cuſtome to entreat thoſe which did iuſtice vpon malefactors, that they would pull them downe from the trees, becauſe that by the noiſomenes and ſtinke of thoſe which vvere dead, the liuing ſhould not be infected.

Memento vt diem ſabati ſanctifices ſaid God in Exodus, as if he would ſay, Among all the notable commaundements which I giue thee, O people of Iſrael, remember that thou ſanctifie and honour my great ſaboth day, the which I haue dedicated onely vnto my owne ſeruice. Speaking literally God did commaund to keepe the laſt day of the weeke which was the ſaboth, in remembrance of that ſaboth, in which God did reſt after the creation of the world: inſomuch that as we doe now keepe holy the

ſunday in token and remembrance of the reſurrection, ſo they did obſerue the ſaturday in token and memorie of the creation. What elſe was it for God to commaund in his law that the Iewes ſhould ſanctifie and keep the ſaboth, but that they ſhould doe him more ſeruices on that day then any other? If it be curiouſly looked into, we ſhall find that all ſaboth daies from the firſt, haue ben ſanctified by God, *quia benedixit deus diei ſeptimo*, and if this be true as true it is, how did God command men, to ſanctifie that which is made holy by his owne hand? *Origen* doth anſwere and ſayth that when our Lord doth ſay, That we ſhould ſanctifie or keepe holy the ſaboth; his meaning is, that thou ſhouldeſt not be content to abſtaine that day from ſeruile worke, but that thou ſhouldeſt doe alſo ſome good and vertuous worke, becauſe that the end why God did iuſtitute holie daies, was becauſe we ſhould honour him and benefit our ſelues.

We doe neither ſanctifie the ſaboth nor honour God, nor profit our ſelues, if vpon feſtiuall daies we commit ſins, becauſe our Lord did not ordaine them ſo much becauſe we ſhould reſt, as becauſe we ſhould doe good works on them. *Chriſoſtome* ſayth, I dare not ſay that he doth keep holy day, who doth any euil work, neither will I ſpare to ſay that he doth breake the feaſt, who being able to do good that day, yet doth it not: becauſe it were leſſe hurt to goe on a holy day to plough and till the ground, then ſtay in our houſes and ſin.

Origen vpon Exodus ſayth, That the commandements which our Lord did giue vs to keepe, are very reaſonable, as it doth appeare by this commandemēt of the ſaboth, where he giueth vs licenſe to employ ſix daies of ſeuen to our owne vſe and commoditie, and the ſeuenth only in his ſeruice. He who doth beſtow ſeuen daies on vs to liue, is it much if we beſtow one of them in his ſeruice? If it had ben the principall meaning of the giuer of the law, that the children of Iſraell, ſhould haue fulfilled the keeping of the ſaboth only, by reſt and not working, he would haue ſaid *Obſeruate & quieſcite die ſabatti*, but becauſe his meaning was that on that day, they ſhould do holy workes, he ſaid, *memento vt diem ſabatti ſanctifices*, Whereof we may inferre that he doth keepe a holy day better, who doth beſtow it in praier and meditation

tation, then he who doth nothing but take his reſt and play. *Vidi In iudæa calcantes torcularia in ſabbatis*, ſayth the ſcripture, *Nehemi.* 13. as if he would ſay, I did ſee in the kingdome of Iudea, and in the great cittie of Ieruſalem, that on the feaſtiuall daies of the ſaboth they did gather their grapes, and preſſe them, with other ſeruile works, for which ſin they were neither rebuked nor corrected.

It is written of the famous Macabees, that they would not preſently fight vpon the ſaboth day, but ſeeing that the enemies did bait them and draw them on that day, they made no bones at all to fight, making account that they did not break the ſaboth after that they had viſited the temple, and commended themſelues vnto the Lord.

The Iewes were at great contention with Chriſt whether he might heale the diſeaſed on the ſaboth, or not, or whether he might trauell that day or no: but our holy ſauiour, neuertheleſſe did vpon that day both heale and trauell, teaching vs by that example, that in time of neceſsitie we may diſpenſe with feaſtiuall daies, ſo that on ſuch daies we doe no euill workes nor commit ſin.

Comming then vnto our purpoſe, the Iewes had ſmall occaſion, and leſſe reaſon to ſet ſo much by eaſter, which was the next day following the ſaboth, that for the obſeruing whereof they ſhould breake the legges of thoſe poore theeues which were crucified with Chriſt, becauſe it had been a far leſſer offēce to haue broken the feaſt then haue committed ſuch great crueltie againſt thoſe poor men. O Iudaical blindnes (ſaith *Theophi.*) O phariſaical ceremonie, is it not pardie a greater crueltie & a more capital ſin to ask licenſe of *Pilat* to breake the legges and thighes of ſuch as were aliue, then to breake your old ſaboths? ſeeing you made no conſcience nor were not aſhamed to crucifie Chriſt & the theeues, why are you now not to bury them? if the law did command you to bury thoſe which were executed, did the law cōmand you happily that you ſhould kill them? Conſidering that the law doth commaund you of charitie to burie them, and not of crueltie to kill them, why doe you breake their legges they beeing aliue, ſeeing that with ſuch cruell doulours, they will

die desperat? It doth well appear, that not lōg since you did knock your breasts dissemblingly, seeing that without al conscience you would breake the legges of those which were newly executed, because no man can haue true contrition of his sinnes in this life, if he haue not first of all perfect charitie and pitie towards his neighbours. Thus far *Theophilus*.

For the Iewes then to aske of *Pilat* that hee would vse such great cruelty towardes Christ and the two theeues, did proceed rather of feare then of zeale: for seeing as they did see, that when Christ did yeeld vp the ghost, the vaile did breake, the sunne waxed darke, and that the sepulchres did open, they thought that if they should haue buried Christ vpon the saboth, that all the people would haue risen against them. The hatred which the Iews bare Christ was so great, that they did know well when it was best to put Christ out of the peoples sight, and burie him in his graue: and the reason was, that because the son of God had raised vp some dead men in the presence of thē all, they thought that he would also haue deliuered himself and those which were crucified with him. *Ierom* vpon Saint *Luke* saith, If they had executed the theeues without Christ, the Pharisies wold neuer haue gone vnto the mount of Caluarie, nor haue sought that at *Pilats* hands which they did, that is, that they might take them downe from the crosse, and breake their legs: insomuch that the care and sollicitude which they had, and their comming & going vnto *Pilat* was not so much to burie the theeues, as to take ful reuenge of Christ. It is much to be noted that it is not found in all scripture that any were crucified but king *Sauls* childr[illegible], the theeues, and Christ, nor that they did breake any mens legs but only the legs of those two persons; whereof we may gather, how great the Iewish mallice was, seeing they gaue such straunge torments vnto those theeues, and vnto the son of God so vnusuall a death.

It is a pittifull thing to thinke how the Iewes did not entreat *Pilat*, that hee would commaunde that Christ his throat should be cut, or that he should be shot through as he hanged vpon the crosse, but onely that he would cause his legges to be broken, and his bones to be bruised, the which they did not demaund at a venture, but of pure mallice: because

cauſe that by the breaking of the legs, his paine ſhould be augmented, and his death hattned. *Auguſtine* ſaith, that experience dooth teach vs, that when the wound is onely in the fleſh, it is leſſe dangerous to death, and not hard to cure, but when the skull is broken, or a bone bruſed, the wound is vncurable, and the griefe vntollerable; inſomuch that the Iewes did demaund this of *Pilat*, that becauſe he did hang on the croſſe languiſhing, hee ſhould alſo die there rauing. What hipocriſie is this, O you Iews what hipocriſie is this? The vigil of the Eaſter, which you ſhould haue employed in ſhedding of tears from your eyes, do you employ in breaking the legs of your brothers? Do you take from the croſſes the dead bodies, and doth there remain in your hearts your old ſins? Do you ſtrike your breſts for a ceremony, and do you take away your neighbors liues with yron? O how many diſciples the excõmunicat Iews haue at this day in the world, which ſtriking their breaſts run like holy men to their ſuperiours, & deſire that their legs may bee broken, which they hould for their enemies; taking from them the reſt and quiet of their life, and labouring alſo what they can to bury their fame. S. *Barnard* ſaith, that if thou wilt know enuious & ambitious men, thou ſhalt know them, in that they haue no other office, but to break their companions and friends bones, labouring in all they can, to diſcredit and defame them, holding it for a ſound ground, that to ſuppreſſe and keepe down others, is the exalting and ſetting vp of themſelues. We do councell and admoniſh the ſeruants of our Lord, that they keepe themſelues as from a daungerous plague, out of the company of ſuch, as enuie their goodneſſe and vertues; for becauſe that ſuch, like vnto the Iews, thinke they ſhall not haue a good Eaſter, vnles they haue buried their brothers fame. The Iews of that time were not ſo cruel, as ambitious and enuious men now are; becauſe they did but break the theeues legs, but theſe do cracke their neighbours fame and naime; and where there are noble hearts and ſhamefaſt countenances, they giue more to loſe their credit then to breake their bones. *Cor contritum & humiliatum Deus non deſpicies*, ſaith the Prophet in the 50 Pſalm, as if he would ſay, Thou art O great God of Iſrael, of thy own cõdition and nature ſo patient in ſuffering wrongs, and ſuch a friend to par-

don

don offences, that we did neuer see any man present himselfe before thee, with an humble and contrit heart, which went discontented away from thee. O happy promise, O high speech, seeing that therby it dooth appear, that in recompence of our faults our Lord dooth not commaund vs to double our bodies, breake our flesh, wrest our sinnews, or bruse our bones; but say only from the heart *Tibi soli peccaui*, and shead a few tears from our eies. *S. Basil* vpon those words *Tibi soli peccaui*, saith, Who but thou hast bestowed many gifts; and vpon whom, but vpon me hast thou bestowed them; and who but only I, and whom but only thee haue I offended? *S. Barnard* saith also, I would be content to say, Thee only I haue offended; but wo vnto me, wo be vnto mee, I cannot say only I haue offended and sinned, but also that I do sin and offend; and the more I grow in years, the more I grow in vices. The Iews had most cause to repent, and many sins to weep, but beeing perfidious and vnfortunat, in stead of sheading tears, they shead bloud, and in stead of breaking their harts, they brake the theeues legs, insomuch that because they were the aucthors of that fault, they did cast al the punishment on them. *Cyprian* on the Passion saith, Tell me I pray thee, O excõmunicated sinagogue, to celebrate according to thy own purpose thy great Easter, as thou doost mean to celebrat it; which doost thou hold for a lesse offence, either that thy enormious offences remain in thy conscience, or that the bodies of the theeues remain vpon the gallows? doost thou not perceaue, that the dead body of a man hanged, dooth feare and not hurt; but sin in the soule dooth hurt but not feare? doost thou make no conscience to take away life from the liuing, and hast thou a scruple, in not giuing vnto the dead their sepulture? O how much better it would be for you, first of all to take order for the burying of your sins, then be so carefull to bury the dead theeus; for one hurt compared with another, and one stink with an other, without all comparison, one sin dooth stinke more before God in two hours, than a dead body in four daies. If the lieutenant *Pilat* had been as wary in punishing your fault, as he was ready to condempn him to death, who did not deserue it, he would haue yeelded vnto your demaund; but with condition, that as you had made an end of burying the theeues, they

should

should haue carried you to the gallows.

Damascen saith, that the Iewes were very scrupulous in small matters, and of very wide and broaken consciences in matters of waight, insomuch that they strained the wine which had but a fly in it, and yet would swallow down a whole Camel. He dooth swallow down a Camell whole, who winketh at the mortal sinne of his friend; and he dooth strain the wine where the fly is, who dooth publish and punish the veniall sin of his enemie; insomuch that in their reckoning, a man is so much honest or dishonest, by how much he is our friend or our foe.

Barnard to *Maurus* saith: As the Iews which were at libertie, did entreat *Pilat* that he would commaund the theeus legs to be broaken which were crucified, euen so it may happen vnto thee with thy moonks, of which many will persuade thee to breake the legs of the other monks, because they should not go abroad, and will keepe their own whole, because they will neuer keepe within. And further, Seeing that there should be some legs broken, it were more reason, that the Iews legs should bee broaken which were at liberty, then the theeues legs that were crucified; and so I say vnto thee: that thou shouldest haue a narrower eie, ouer one monke that goeth abroad at his liberty, then of all the rest which are shut vp in the cloister. O good Iesus, O the loue of my soule, if thou do commaund that any legs should be broaken, let mine be the first; for vnlesse thou do hold me vp and guide me with thy mercifull hand, they will lead me straight into hell. Whose legs may thy Iustice better break then mine, seeing I do not go one step with them, but I offend thee, and load my sorrowful soule with sins? break O my good Iesus, my feet, break my knees, cut off my desires, and limit and bound my sins; for as S. *Augustine* dooth say of himselfe, I do say of my selfe, that is, That I neuer find any vertue in my selfe, but when I am drawen from the occasion of sin.

CHAP.

CHAP. XLIX.

How Christ did suffer that his flesh should be torne in peeces, but not that his bones should be touched.

IN domo vna comminedetis agnum, nec asseretis de carnibus eius foras, nec os illius confringetis, said God in *Exod.* the 12. as if he would say, The conditions which you shall keep in eating the Paschall lambe are these? you shall kill him in the euening, eat him in one house, you shall not bring forth of the house any peece of his flesh, nor you shal not breake any one of his bones.

In all scripture Christ is not compared and likened vnto any one thing, so much as to a lambe, of which the scripture saith here, that *Os non comminuetis ex eo*; and S. *Iohn Baptist* said, *Ecce agnus Dei*; and *Esaias* said, *Sicut agnus coram tondente*; & in the *Apocalips* it is written, *Vidi supra montem agnum stantem*; insomuch that the lamb is a figure of nothing, but of the son of the liuing God. It is a thing worthy to be noted, and not a little to be admired, how wise God is in that which hee commaundeth, and how circumspect in the manner how he doth commaund; the which dooth easily appeare in this, that he dooth appoint what they shall offer, that is, a lambe; he nameth the houre in which it shalbe offered, which is, in the euening, and declareth where it shalbe offered, which is, the house; and teacheth them how it shalbe offered, that is, wholy and entire; and telleth them how it shalbe eaten, that is, rosted; and prouideth who shal offer it, that is, all the people. Among all the propheſies, and among all the figures past, there is none which hath greater similitude and likenes with Christ, then this: For as the Lamb offered vp in the lawe, was the first sacrifice, in which all sacrifices did begin, so the holy lambe was the last sacrifice, in which all sacrifices on the crosse did end. *Cirillus* vpon *Leuiticus* saith, Marke and note well the mistery of the scripture, and thou shalt find that the first seruice which the house of *Iacob* did vnto God,

was

was the offering of a sound and entire lambe, vnto him in Ægipt, and the last vnreuerence and disobedience which they did vnto him, was the offering of an other dead lamb torn in peeces, on the mount of Caluarie; insomuch that because they did cast the holy immaculat lambe out of their Synagogue, God did cast them foorth of his house. For God to commaund that the lambe should bee sacrificed after the sunne was downe, what else did it signifie, but that the sonne of God should suffer in the last age of the world? What did it foretell, that all the whole multitude of people, should offer but that one only lambe, but that for the redemption of all the world, Christ only did suffice? What did it signifie, that they should not eate that pascall lamb, but only within the doors, but that the lawe of nature, the written law, and the law of grace should all be concluded vnder one law? What did the law mean to commaund, that none of the flesh should be giuen vnto those that were out of the house, but that no man should impart the secrets of scripture, but vnto such as were within the lappe of the church? What did it signifie, that all that which did remaine of the lambe, and which they could not eat, should be cast into the fire and burnt, but that all that which our weake vnderstanding, can not reach vnto in holy writ, wee should leaue to Gods diuine iudgement? What did it mean, that God should commaund them, to eate the flesh off the bones, and not breake the bone; but that the flesh of the son of God, did suffer in such sort, that he did not preiudice in any thing, the bone of his diuinitie? S. *Ierom* to *Cromacius* saith, The Iewes had power ouer Christ his life, seeing that they tooke it from him, they had power ouer his soule, seeing that they pulled her from him, they had power ouer his bloud, seeing that they did shead it, they had power ouer his fame, seeing they did blemish it, but they had none ouer his diuinitie, seeing they did not touch it. *Petrus Damianus* saith, that as a mans boan dooth preserue the flesh which dooth adhere vnto it, and preserueth the marrowe which is inclosed within him; so the bone of the diuinitie of the son of God, did vnite and hold so fast knit together the soule and the body, that although the one was seperated from the other on the crosse, yet neuertheles they were not by the diuini-

uinitie forsaken. *Auguſt.* vpon S. *Luke* saith, What other thing was it for God to commaund in the old law, that they ſhould cut the throat of the paſchal lambe, & quarter him in peeces, but yet that they ſhould not break any bone in him; but that they ſhuld doe al the iniuries and infamies vnto the ſonne of God that they could, excepted only, that they ſhould not touch the bone of his diuinitie. *Remigius* to this purpoſe ſaith, The bone of the lambe, *Arius* wold break, whē he ſaith, The father is greater thē the ſon. *Neſtorius* another in ſaieng, The ſon of God is not *Ab eterno*. *Simpontinus* another, whē he dooth deny the holy Ghoſt to proceed from the ſon. *Manichæus* another, in ſaying that Chriſt had a phāraſticall body; in ſomuch that all curſed heretiques are nothing elſe but certain bonebreakers, ſeing that ſo many bones of Chriſt they do breake, as they do new hereſies in the church inuent.

Chriſt was already deade, when they came to breake the bones of his fleſhe, and although hee could not haue felt any pain in the breaking, yet hee would not conſent that they ſhould breake them, nor come neere vnto them; by which profound miſtery hee did giue vs to vnderſtand, that hee receaueth greater ſeruice, by touching of him in one of the bones of his Church, then by martyring the fleſh of his own body. What is it elſe that Chriſt did leaue vnto vs, whole and entire, all the bones of his precious fleſhe, but that he did leaue perfect & good, all neceſſary ſacraments vnto his church? What ſhould become of vs if holy Ieſus ſhould not haue left vs the bones of his merits, to merit the kingdome of heauen, and the bones of his ſacraments to go out of ſinne? What is it to leaue vs all his bones ſound and whole, but to giue vs his merits to ſaue vs, and his ſacraments to heale vs? Chriſt did ſet much by his bones, ſeeing hee did not ſuffer the Iewes to come neere vnto them: and following the ſame example, we ſhould highly eſteem of his holy ſacraments, ſeeing they did all ſpring out of his ſide, for otherwiſe wee do breake ſo many of Chriſt his bones, as we do receiue of his holy ſacraments, being in ſin. *De excelſo miſit ignem, in oſſibus meis, & erudiuit me*, ſaith *Ieremy* in his firſt chap. as if he would ſay, Thou waſt not content, O great God of Iſrael, to ſend vs euery fiar without reſpect, but from the higheſt of thy diuinitie, thou haſt ſent

me

me the fiar of thy grace, in the bones of thy church. For the better vnderſtanding of that, that *Ieremy* dooth ſay in this place, we muſt note and preſuppoſe that oftentimes in ſcripture, by the ſinnews of the body, are vnderſtood a ſtrong man, according vnto that which *Iob* dooth ſay, *Poſuiſti in neruo pedem meum, & obſeruaſti omnes ſemitas meas*; ſomtime by human fleſh is vnderſtood, the looſe & carnal people, as in Gen. *Omnis cura corruperat viam ſuã*; ſomtime by the bloud of our bodies are vnderſtood vaine worldlings, as *Libera me de ſanguinibus*; ſomtime by mans bones are vnderſtood heroicall and vertuous men, as in the pſalm, *Exultabunt oſſa humiliata*. If it be true that no bone can be bended or doubled, vnleſſe hee be vtterly broken, howe is it poſsible that the bones which are brought lowe, ſhould liue at eaſe and with contentment, vnleſſe this ſhould be vnderſtood of vertuous and holy men? What is the natural whitnes which the bone hath in him, but the chaſt and clean life, which the vertuous man dooth lead? What doth it mean, that a bone wil rather be brokẽ then bowed, but that a good chriſtian wil rather then offend God, ſuffer martyrdom? What are the bones of a man vpon which, the bloud, & fleſh, & ſinnews are holden vp, but holy perſons vpon which the church is foũded? What would become of mans bodie, if he had no bones, & what wold becom of the catholike church if ſhe had no vertuous mẽ in her? Theſe are thẽ the bones which God did cõmaund not to be broken, and theſe are the bones which he did forbid to be touched: for if the prohibitiõ which God did make of not breaking the bones of the lamb, be not thus vnderſtood, God would haue cared but little if the Iews had gnawed the bones, ſeing that he gaue thẽ leaue to eat the fleſh. What meaneth this O great God of Iſrael, what meaneth this? the bones that in banquets men do caſt vnto dogs, dooſt thou commaund to keep, and dooſt thou make no reckoning that the Iews do eat the fleſh? by this exãple thou dooſt let vs ſee plainly, howe far thy iudgement dooth differ from the iudgement of men, & how vnlike thy wil is vnto ours, ſeing thou dooſt ſet nought by that which we do chuſe, and chuſe that which we deſpiſe.

The world wil haue ſin, but God wil none but bones; the world wil haue tender & ſoft things, but God will none but very ſound & hard things; the world wil haue fleſh to eat, but God is cõtent

with

with bones to gnaw; the world dooth deſire things that will bow and bend, but God will none but bones which will not double nor bowe: to be breeſe, we ſay that man dooth chuſe that which is beſt to his liking, and God dooth chuſe that which dooth ſerue him beſt.

Ieremy did not ſay *De excelſo miſit ignem in carnibus meis*, but *in oſſibus meis*, therby to teach vs, that our Lord dooth not impart his graces, nor ſend his particular comfort vpon ſuch as eaſily ſuffer themſelus to be eaten like fleſhe; but vpon thoſe which ſuffer themſelues to be gnawn, but not eaten, like vnto the bone. O howe fraile and miſerable creatures we be, ſeeing that we cannot eſcape the hands of the Diuels, but bee deuoured and eaten vp by them; or elſe gnawen vnto the bone: and the difference betwixt the one and the other is, that he who is ouercome, is eaten and deuoured, and he who is tempted, only gnawen. As the fleſh is eaſily entered into by him who eateth of it, but if a man bite at a bone, ſomtime he breaketh a tooth in gnawing of it; ſo in like maner it dooth happen vnto vs with the diuell, and to the diuell with vs, for ouer the carnall and vicious man, he goeth away alwaies triumphant and a conqueror, but by tempting a vertuous and noble mind, he goeth away ouercome and conquered.

Gregory in a Homily ſaith, that when Chriſt did conſent that beeing aliue, they ſhould rent and teare in peeces his fleſh, and that beeing dead, did not yeeld that his boans ſhould be broaken; the meaning was, that if we puniſh vain and worldly perſons hee careth not at all, ſo that we touch not the boans of his elect. The famous contemplatiue Doctor *Vbertinus* ſaith, That it wanteth not a great miſtery, that the ſon of God would make no reckoning of his fleſhe, although they ſhould teare him in peeces, and yet made ſo great account of all his boans, that they might not touch them; and a principall thing to be noted is, that in his life time he did forſake his fleſhe, and after his death hee did defend his bones, therby to teach vs, that he dooth better loue one good man which is dead, than all naughtie men which are aliue. Be thou then aſſured my brother, that if thou do perſecute one good man, thou dooſt breake a bone of Chriſt; and if thou do perſecute many, many bones of the church thou dooſt breake; and

Chriſt

Christ doth feele & greeue at this persecution in a higher degree, that he did not so much feele his owne trauels and vexations as he doth now those which are done vnto his freinds. *Dominus custodit omnia ossa eorum, & vnum ex his non conteretur*, sayth the Psalmist in his fortith Psalme, as if he would say, The great God of Israell doth put so narrow a watch ouer such as be his, that he himselfe doth defend thē euen vntil the bones, & he hath such a great care ouer them, that no man can touch them so much as in a bone. Our Lord being as he is the Lord & gouernor of the heauens and of the elements, why doth he say that he doth keepe for his treasure nothing but bones? if any man desire to know what riches our Lord hath in his treasurie, wee will answer him, that he hath nothing but drie hard bones, the which he doth better esteeme then all the gold in Aethiopia. What are the treasures which our Lord hath in his keeping, but onely holy and chosen men that he hath in his church? the prophet doth not say *deus custodit sanguinem & carnem*, but *omnia ossa eorā*; because our Lord will not take charge of vaine and light worldlings, but only of such as are good and vertuous, because there is nothing vnder heauen worser to take into a mans custodie, then a man of a bad life. The prophet saith very much (saith *Cassiodorus*) in saying, The Lord wil keepe all their bones; because that at the very houre when a man do there fully purpose with himselfe to be good, our Lord doth so take him to his protection, that like vnto a hard bone he may well be tempted and hammered, but neuer broken. O what a great comfort it is (saith *Barnard* in a sermon) vnto the good man to think that he is one of the bones which Christ doth keepe in his treasure house, and vnder his owne gouernment, and that he will not permit that any man should touch them, nor much lesse breake them: for if it were necessarie so to doe, Christ would rather come againe into the world to suffer, then consent that one of his elect should be dampned. What meaneth it that our Lord doth not oblige himselfe to keepe the bloud which we haue in our vains, but only that he maketh no reckoning of those which presume, because they discend of a noble linage, and of valerous personages? What doth it signifie that he doth not bind himself to take the custody of the flesh of our bodie, but that he

esteemeth not of daintie choise vitious men? What meaneth it, that he doth not take vpon him to keepe the sinnews of our bodies, but only that he doth not regard malicious and obstinate persons? What meaneth it, that our Lord doth not keepe our eies, nor our ears, nor our tounges, but only that he doth mocke at the vanities which we doe see, and at the lies which we tell, and detractions which we giue eare vnto?

Such beasts and such monsters as these, our Lord doth not put into his treasure nor esteeme any thing at all of them, wherin he hath great reason, because there is nothing which sauoureth of flesh and bloud which is fit to be preserued, saving onely the drie hard bone which may wel be kept in a treasurie. O my soule O my heart, be you a white beame (bone) for cleanesse, and be a hard beame (bone) for fortitude, for seeing that our Lord doth promise to be in your guard and protection, how is it possible that any aduerse chance should hinder you? Take heed therfore O my soule, take heed, that thou doe not cleaue to any sinew of couetousnes, nor vnto any bloud of pride, nor to any flesh of wantonnes, nor vnto any other thing that sauoureth of worldly vanitie; for I tell thee O my soule, that God doth carrie no bone to heauen with him, nor put him vp in his treasurie, vnlesse it be cleane picked from flesh bloud and vice.

CHAP. L.

Of the blow with the speare, and of the mysteries therof, and how it seemeth rather a key which did open, then a thrust with a speare which did wound.

SED vnus autem militum lancea latus eius aperuit, & continuo exiuit sanguis & aqua, saith S. *Iohn* in the 19 chap. as if he would say, One of those which came to breake the legs of those which were newly put to death, to take away al scruple frō the Iews, whether the son of God wer aliue or dead, aimed with a lance and opened his side with a thrust, out of which presently there did gush bloud to redeeme vs, and water

to baptize vs. *Super dolorem & vulnere eorum addiderunt*, saith the prophet in the 68 Psal. as if he would say, The hatred which the Iewish people bare to Christ, did stretch to such great malice, O great God of Israell, that not being content with the torments which they gaue him being yet aliue, they did ad torment vnto torment after that he was dead. This pitiful propheſie in whō was it fulfilled at the foot of the letter but in the ſon of God, ſeeing that in his life time they did crucifie him, and after he was dead lance his ſide with a ſpeare? Wounds vpon wounds, and doulours vpon doulours, the Iewes did heape vpon Christ, ſeeing they did perſuade *Pilat* that he would commaund that his legs ſhould be broken, and induce the ſouldier to giue him a blow with a launce, in which fact they did ſhew their naughtines and crueltie, for after ſuch a bitter paſsion, the ſon of God had greater need of a ſepulchre to repoſe himſelfe in, then a blow with a ſpeare to open his ſide. The learned S. *Auguſtine* vpon Saint *Iohn* ſayth, Seeing that the end of the infamous Iewes mallice was to iniurie Christ if he had ben aliue, and to make an end of him if he had not ben dead, albeit he did ſuffer no paine nor dolour in the thruſt of the ſpeare becauſe he was alreadie dead, yet neuertheles he failed not to feele it as a great iniury; becaus our Lord doth not ſo much regard the workes which we do, as the intention with the which we do thē. It is much to be noted, that the prophet doth not ſay, *ſuper dolores meus*, but only *ſuper dolorem meum, addiderunt vulnere*, wherin it ſeemeth that although the wounds which they gaue Christ were many, yet the greif which he felt was but one. What meaneth this O good Ieſus, what meaneth this? the thorns which pearſed thy braine, the ſtripes which opened thy ſhoulders, the nailes which tore thy ſinews, the croſſe which crucified thy body, & the lance which opened thy ſide, doſt thou cal all this but one dolour? The tormēts which Christ ſuffred were infinit, & the doulours which he felt in his bodie were without number, but as *Moiſes* ſerpent did ſwallow vp all the ſerpents which *Pharao* had, ſo Christ in his paſsion did feele one greeſe and dolour ſo bitter, that it did exceed all his other greiſes and doulours. And yet without all doubt, this greeſe was not to ſee his familie diſpearſed, nor to ſee his perſon martiriſed, nor to ſee his life

ended, nor to see his credit and fame blemished, nor to see his bloud shead, but to see his death and passion euilly emploied. To call all those torments one torment, and to call all those greifs one greise, is to let vs plainely vnderstand, that our good Lord did not greeue at and feele so much the stripes which they gaue him, as he was sorrie to see that they did not profit them which did giue them him: becausse the son of God did not suffer but only for those who made him suffer, neither did he die, but for those who made him to die; it was another new death, to see that his death did them no good at all, O infinit goodnes, O vnspeakeable charitie, tel me I pray thee, why hast thou not cõpassion of the streames of bloud which are drawne from thee, and yet doest shew great greif for those which draw it from thee? It is true that thou doest say, and it is euen as thou hast said, that is, that thou doest greeue more at their pardition, then thou doest thy owne passion: becausse thou dost not die for the angels which praise thee in heauen aboue, but for men which kill thee below on the earth. *Cassiodorus* vpon this place saith, That with the Iews they do crucifie Christ, & with the souldier they pearce his side, and he doth ad one wound vnto another, and one greif vnto another, who not being content to commit one sin addeth another vnto it; and that which is worst of al, that without conscience or shame of the sin which he hath committed, doth praise himselfe for committing it. Dolour vnto dolour (saith *Anselmus*) & wound vnto wound, and torment vnto torment, he doth ad who in presence and in absence, doth defame his neighbour; insomuch that we may well say of such a one, that with the Iewes in presence he doth crucifie, and with the souldier doth pearse with the speare, who in absence doth detract. *Tulit Ioab tres lãceas in manu sua, & infexit eas in corde Absolon*, saith holy scripture, as if he would say, Vnfortunat *Absalon* hanging by the haire vpon an oake, captaine *Ioab* came vnto him with three lance in his hand, and gaue him three blows with it toward the left side, where the heart hath his seat, insomuch that he gaue them with a good wil, seing he gaue them all three in the heart. The captain *Ioab* did strike him from the heart, and his father *Dauid* did feel his blows from the heart. *Absalon* was the son of a king, and Christ was the son of God; *Ab-*

salon

Absalon was the faireſt of all men, and Chriſt fairer then all the angels; *Absalon* died on an oake, and Chriſt crucified on a croſſe; and with the death of *Absalon* all the kingdome was pacified, & by the death of Chriſt all the world was redeemed. Chriſt and *Absalon*, *Absalon* and Chriſt, were of one linage, and deſcended from one princely tribe; & the greateſt miſtery which happened in this caſe was, that as it was neceſſarie that *Ioab* ſhould kill *Absalon* againſt his fathers will, ſo it was neceſſary that the people of the Iews ſhould execute Chriſt, his father being greeued at it: inſomuch that they killed theſe two great princes, with great irreuerence and diſobedience to their father, and to the great profit of their ſoueraigntie. Who did kil king *Dauids* deere ſon, but captaine *Ioab*, the greateſt priuade in his houſe? and who did put to death the ſon of God, but the people which he beſt loued? by the haire with the which yong *Absalon* was hanged, are figured the holy cogitations and purpoſe which God had to redeeme the world, by the which good Ieſus not only being hanged, but alſo crucified, was nailed with three nailes, & pearced with one ſpear. What other thing are the three launces with which *Absalon* was lanced with on the oake, but only three bitter greifs and dolours, with the which Chriſt died on the croſſe? the firſt thruſt was the moſt grieuous dolour which he did feele by his torments, the ſecond was the great pitie which he had of his mother, the third was the greif which he had to ſee how little good his paſſion did; for being ſufficient to redeeme a thouſand of worlds, yet the Iews alone did not benefit themſelues by it. Not without many teares we write that which we now write, that is, that he called one blow three blowes, becauſe that with one blow he did kill three hearts, that is, the heart of his mother who brought him into the vvorld, the heart of the diſciple vvhich he did adopt, and the heart of *Mary Magdalen* vvhom he did conuert; inſomuch that *Ioab* did kill one heart vvith three blows, and the ſouldier did kil three hearts vvith one blow. What man liuing did euer ſee the like, or vvhich of the dead did euer heare the like, that is, that in the heart of one vvho vvas dead, there ſhould be found three hearts aliue? O how ſmal a time they remained there aliue, O in hovv ſhort ſpace they vvere thruſt through vvith the ſpeare: for

the cruell speare not finding the maister, laid on blowes vpon his Desciples. *Origen* vpon this place saith, That the hanging of *Dauids* welbeloued son vpon a drie oake, was a figure of Christ who should be put to death on the rough crosse; on the which he did hang, rather with the haires of loue which he had to redeeme vs, then with the nailes with the which the Iews did crucifie him. From the heart *Ioab* did lance the infant *Absalon*, and more from the heart the Iews did kil Christ: for after that he did rise again, if they could haue killed him againe, it is to be thought that neither conscience nor shame would haue hindered them to doe it. Those which of very rage and euil will, did pearce his bodie being dead, would they not haue killed him being aliue? *Leo* exclaimeth against the sinagogue and saith, What meaneth this O sinagogue, what meaneth this? hovv cruell and feirce so euer the lion be, yet he doth neuer hurt him who he seeth to lie prostrate on the earth, & doest not thou spare him vvhom thou doest see dead vpon the crosse? thou seest that the son of God hath his face pale & vvan, his eies broken, his bones out of ioint, his vains without bloud, his flesh torne in peeces, his head hanging dovvne, and yet vvithout all pittie doest thou thrust into his bovvels to seeke his soule, vvhich is departed aboue tvvo houres ago from thence? *Anselmus* speaking vvith the spear saith, O cruell spear, O blouddy yron, vvhat dost thou seeke anevv in the side of my God and Christ? if thou do seeke his disciples in the garden they fled from him; if thou seek his flesh, they haue crucified it; if thou seeke his bloud, it is shed in the streets; if thou seeke his garments, they are deuided among the hangmen; if thou seeke his soule, doest thou not knovv that she is alreadie gone to his father? vvhat diddest thou find O cruel spear, vvhat didst thou find vvithin those holy bovvels, but only the son dead, & the mother in a sound? What dost thou hunt after, vvhat vvil thou, vvherfore dost thou come to the mount of Caluary, O cruel spear, is it to seeke for this holy prophet? if thou vvilt take avvay his fame, he hath already lost it on the crosse, if thou vvilt breake his flesh, the nailes haue already torne it, if thou vvilt take his life from him, he hath already giuen his soule vnto his father, and if thou vvilt let him bloud in the side, doest thou not know that he is alreadie dead?

Facies tibi arcam de lignis leuigatis, mansiunculas facies in ea, & bitumine linies intrinsecus & extrinsecus, ostium autem arcæ pones deorsum, Genesis the sixt chapter as if he would say, It is my will and pleasure, O patriarke *Noe*, that thou make an arke of light wood, and smal chambers within the same, and pitch her within & without, that no water enter in; & in the side of the same arke thou shalt make a little gate, by the which all such may goe in & out, which shall be saued in her. Although this glorious figure hath ben very wel declared by many, yet we wil seek some farther misteries in it, & if we can find none, it is because we cānot vnderstād it, & not because there is not much to say of it. First of all we say that *Noes* arke the which the holy scripture doth speake of, is our blessed & holy mother the church, out of the which no man can be saued, as out of the arke no mā did escape vndrowned. Because ther are out of this ark, al Mores, Iews & pagans, they are al drowned; & because there are within the ark al good & faithfull Christians, they are al saued; & that man was born in an vnhappie houre which doth not beleeue that they are deceiued, & we sure that we be not deceiued. For God to cōmand that the ark should be made of light, & not rotten wood, was to let vs know that his church should be builded of honest, vertuous, and holy persons; which is also most true, because that in the church of God, there is no rotten boord of couetousnes suffered, nor any heauie beame of pride admitted. The boords of that arke did neither rot with moistnesse, nor sincke with waighe, nor slit and cleaue with age, nor breake with the tempest: by this we say, that the true and faithfull Christian, neither the waters of tribulation do drowne, nor the wind of prosperitie throw downe, nor the worme of couetousnes gnaw, nor the workes of temptation feare and amaze. We will not say that the Christian which doth lift vp saile in prosperitie, and is presently drowned in aduersitie, is of the church, but only in the church; for as there doe goe many things in a ship, which are not of the ship, so there are many in the church of Christ, which are not of Christ. Who is he who goeth in the arke, and yet is not of the arke, but onely he who calleth himselfe a Christian, and yet is no Christian?

The lion and the beare were with *Noe* in the arke, and were

not of the arke; & wicked *Iudas* was in the church with Christ, & yet was not of the church; & in like maner let no man think that it is inough to be baptised, if withal he do not keepe the gospel. God did also commād *Noe*, that he should pitch well his arke within & without, & in this case we dare affirm, that the clay or pitch, with the which God did cōmand to pitch the arke, are loue & charity, which do fasten & glew togither, al those which be of the catholike church, the which loue & pitch is occupied within & without, when we loue God in whō we beleeue, & our neighbor with whom we conuerse. S. *Bernard* saith, If the ship receiue water, it is because the bords be not well ioined, or because they be not well pitched: & so in like maner, honor & credit is low, and wealth cōsumed, because mens wils are not agreeing, & because euery man wil follow his owne opinion: because it is not posible that there should be charitie, where the wils be discordant. God did also cōmand *Noe* to make in that arke not great, but small chambers, nor large, but little narrow mansions, to let vs vnderstand therby, that there should be in the church of God, many holy persons, and of strait life, in which, as it were the arke of *Noe*, God would protect those whom the world would hate, and take and keep to himselfe those whom he shuld best loue. It is also to be noted, that *Noes* ark being three hundred cubits long, and fiftie in height, and thirty in bredth, God did commaund that he should be ended & made perfect in one cubit; wherin he did let vs vnderstand, that how far different so euer one degree be from another, in the church of God, notwithstanding they are all summed vp in one, that is, in beleeuing one only true God. For all estates & degrees to end in one estate and degree, and all cubits to be summed vp in one cubit, what other thing was it, but that all kings and kingdomes of the vvorld should be conuerted to the faith of one only Christ? The gate which God commanded to be made in the side of the ark, was a figure of the wound of Christ his side, which was pearsed with the speare, and thereupon it is, that as none did saue himselfe, vnlesse he did enter in at that gate, euen so there shall no man enter into glorie, if he doe not first wash himselfe with the bloud which issued out of that wound.

August. vpon Gene. saith, O high mistery, O great secret of thee my

my God, for as in the ſide of the arke there was a gate, by which, all which were ſaued entred in, ſo in the ſide of Chriſt, there was a wound, out of the which, all the ſacraments of the Church did ſpring; that is to wit, the bloud with the which we were redeemed, and the water with the which we are now baptized. It is likewiſe to be noted, that the Arke was faſtned without with a boult; but the ſon of God dooth alwaies keepe his wounds open, the which dooth eaſily appeare in that, that the ſacraments which in the old law were hidden and ſhut vp; in the paſsion of Chriſt were laid open vnto vs: inſomuch that all that which the Lord did keepe ſhut in the ſinagogue, the lance did open in the Church.

S. *Auguſtine* vpon S. *Iohn* ſaith, Do not thinke that the Euangeliſt did vſe this word *Aperuit*, by chaunce, and not ſay *Vulnerauit*, that is, that he did not wound, but open, Chriſt his ſide with a thruſt of a ſpear; becauſe that the ſacraments were of ſuch force which did follow from thence, and the miſteries ſo mauellous, which he did diſcouer by the blow, that the ſpeare ſeemeth rather a key which did open, than a ſpeare which did wound.

Chriſoſt. ſaith, With the water of the red ſea, the Ægiptians were drowned, and with the bloud of the lamb, the Iewes were deliuered; ſo in like manner the bloud of this holy lambe, was to our redemption, and the water which did flow from him, was to our purification: in ſuch ſort, that the bloud did run to redeeme the captiue, and the water guſhed out, to waſh the weake. When we ſay that the ſacraments did flowe out of Chriſt his ſide, it is to be vnderſtood of two only, that is, of the ſupper of the Lord, and of Baptiſme; *Hillarius* ſaith, Euen as of *Adam* his ſide *Eue* was formed, ſo of Chriſt his ſide the Church was made: that is, when there did flow out of that holy body, bloud and water, the which flowing vvas very miraculous, becauſe that out of a dead body there cannot run cleare bloud, nor out of a dead carcas, iſſue cleare vvater. *Remigius* ſaith alſo, that the bloud vvhich did iſſue out of Chriſt his ſide, vvas true bloud, and the liquor vvhich did run vvith it vvas pure vvater, and not corrupting fleame; for Chriſt being as he vvas, the higheſt and pureſt trueth, could not ſpeake any falſe vvord, nor make any fained vvorke.

CHAP.

CHAP. LI.

How that at the foot of the crosse, they did deuide Christ his garments with kniues, and on the top of the crosse, his heart with the blowes of spears.

INgredere in medio rotarum, & imple manum tuam prunis ignis, & effunde super ciuitatem, said God by *Ezechiel* in the 10. chap. vnto a man whom he did send to visit the city of Ierusalem, as if he would say, I tel thee man who dooſt go to visit the people of *Israel*, put thy selfe in the middest of the wheels, which are vnder the Cherubin, and take vp with thy hand, a great handfull of coals, and cast them together vpon Ierusalem. In holy scripture all figures are wonderfull, and among them all, those of the Prophet *Ezechiel*, are most of all esteemed of the Iewes, and hereupon for their excellency, there was a law made by the sinagogue, that the visions of *Ezechiel*, the priests onely should read, and declare them vnto the people.

What are the wheels which the prophet did see, neer to the riuer Cobar, but only the diuine and humain nature, of which the humanitie of the son of God was framed? he calleth the one and the other a wheele; for as in a wheele, there is neither beginning nor ending, euē so in the loue of his humanitie, & in the essence of his diuinitie, the angels find no beginning, nor men shal find no end. Who was he whom the Prophet did see in the middle of thos great wheels, but the most holy & sacred soule of the son of God, the which was shut vp in the one nature, & vnited vnto the other. It is much to be noted, that that person whō hee did see, did not leane more vnto the one wheel, then vnto the other; but did sit in the middest of them both, thereby to lette vs vnderstand, that the humanity of Christ was no more God than he was man; nor more man than God: we mean that hee was neither pure man, nor pure God; but true God and true man. In the middle of those two wheels, *Ezechiel* did see the the soule of the word; for from the first instant of his conception, he did enioy the one wheele which was his diuine essence, & did tast of the other wheele,

wheele, which were the passions & affections of humain nature. It dooth not want a mistery, that the two wheels did moue together, and went together; to teach vs that the son of God, did so behaue himselfe in his vvorks, that he neuer did so high a miracle, but there vvas also his humanitie; nor neuer did so mean a thing, but his diuinity did also shine. What is the handful of quick burning coals, but the heart of Christ, full of enflaming loue? It is very notorious in scripture, that the sonne of God is called a hand, as *Mitte manum tuam de alto*, and *Fiat manus tua vt saluet me*: for euen as the hand dooth proceed from the arme, and is an other thing from the arme, and yet of the same essence that the arme is, so the sonne of God doth proceed from the father, and is the same essence with the father; and yet a distinct person from the father. How pleasant and delightfull it is to fil the hand with roses, so painfull it is to fill him with coals; because the roses smel, and the coals burn. What dooth it signifie that the hand was but one, and the coals many; but that the person of God was but one, and the coals of torments and dolours, which they did load that person withall, infinit? Wilt thou see that the whot coals of his loue, and the brasers of his dolours were infinit; marke how hee dooth not bid him take a few coals, but that hee should fill his hand with them, to let vs vnderstand, that his loue did exceed the loue of all the angels, and his dolours exceed the dolours of al the martyrs. What did it mean, that the visitor of Ierusalem, could hold no more coals in his hand, but that in the soule of the redeemer of Ierusalem, there could be no more loue, nor in his body greater griefe? Doost thou not think that he hath his hand full of coals, who loueth thee so well, thou not seruing him; and suffering so much for thee, thou not deseruing it? What dooth it signifie, that the coals of the visitor of Ierusalem, were of the fire of the Cherubin which did alwais burn, but that the loue which Christ did beare in his heart, was neuer extinguished, nor euer at an end? What did it figure that God did commaund, the reformer of Ierusalem, to cast all those coals vpon all the earth, but that the bloud and loue of Christ, should purge and make cleane all humaine nature? What dooth the opening of his hand signifie, and the deuiding of the coales, but only

that

that he dooth suffer his heart to be opened, because he would put vs in his entrails? When O good Iesus, when diddest thou open thy hand, to cast abroad the coals which thou haddest kept for vs; but when thy heart was opened, for to bestow those fauours vpon vs, which thou haddest promised? In the old testament Christ dooth commaund him to fill his hands with coals, and in the new testament he saith, that he did come to put fire in all the world; and if we will wel vnderstand it, the fire which he dooth put in the world, is nothing else, but the exceeding great loue which he beareth to all the world. *Origen* vpon *Ezechiel* saith, That if we will expound the Prophet, and vnderstand Christ, we shall find, that to carry whot coals in the hand, and bind himselfe to set fire in all the world, is nothing else, but that as the world dooth make all worldlings fools; so Christ dooth make his chosen full of loue. Our Lord hath many gifts to bestow, and many graces to deuide, but as long as this life dooth last, I desire no more graces of him, but that it would please him only to bestow vpon me, one couple of choice holy coales; the one to burn my ordinarie vices, and the other to consume my disordered desires. O good Iesus, O the loue of my soule, seeing thou doost bid me call and thou wilt answer mee, and bid me to aske and thou wilt giue me; I do not ask of thee bread to eat, nor wine to drinke, nor roses to smell to, nor any dignitie to be honored, but some of thy coals to burne me: because it is a vsuall thing, which thou doost obserue with thy elect, to burn the faults which thou doost find in them, and bestow thy graces afterward vpon them. Open then O good Iesus, open then thy hand to giue vs thy coals, and open thy heart to giue vs thy bowels, because it is very needfull that we haue coals, which may make vs feele thy dolours; and also that thou giue vs thy bowels, to tast of thy loue. What did break thy hands but the nailes, and what did open thy side, but the speare? and seing that it is so, howe is it possible, that hauing thy hands broken, that thou shouldest not giue vs part of thy griefe, and hauing thy bowels open, that thou shouldest not communicat thy loue? O (saith *Ansel.* in his Meditations) who could haue been the yron of that spear, or the speare of that yron with the which they haue opened thy side, & gone in to see thy

bowels,

bowels the which wer ſo enflamed with loue, that without compariſon it had beene a greater matter, to ſee the loue with the which thou diddeſt die, than the death which thou didſt ſuffer. O good Ieſus, O redeemer of my ſoule, how is it poſsible that I ſhould be thine, or call my ſelfe thine, vnleſſe thou do impart vnto mee the coals of thy hand? why thinkeſt thou O my good Lord, why do I with ſo many tears aske coals here to burne me, but becauſe in the other world, thou ſhouldeſt giue me roſes to comfort me? O what a comfort it is for the Prophet to ſay, that our Lord hath not the fire of his loue at his feet to ſpurn it, nor at his ſhoulders to forget it, but in his hand to beſtowe it, becauſe God doth nothing more willingly then loue; nor is pleaſed with nothing more then with loue. *Peccatum Iudæ ſcriptum eſt ſtilo ferreo, in vnque adamantino*, ſaith *Ieremy* the 17. chap. as if he would ſay, Among the fearfull viſions which our Lord did ſhewe vnto me, one was, that I did ſee the ſinne of the kingdome of Iudea, and Samaria, written with a pen or a penzel of yron, and in a naile, as hard as an adamãt, the which was ſo faſt graued in, & ſo deeply printed, that it could neither be ſcraped out with a knife, nor waſhed away with water.

Iſrom vpon this place ſaith, that the Prophet ſpeaking in this place of ſin and idolatrie, which could neuer be clean blotted out of Iudea and Samaria, but the more they did encreaſe, the further they waded in Idolatrie, and the more they forgot their God. But ſome thinke that *Ieremy* did mean, the ſinne which the Iews committed againſt Chriſt in his death, whoſe puniſhment ſhall dure vntill the end of the world, becauſe they ſhall not knowe their error, vntill the comming of Antichriſt.

Damaſcen expounding *Ieremy* ſaith, That as when we ſay the Prophet, *Dauid* is vnderſtood; when the Apoſtle, S. *Paul*; and when we ſay the Redeemer, Chriſt is vnderſtood: ſo when the ſcripture dooth mean nothing but ſin, the ſin of *Adam* is meant; the which ſin, although it were very well by the ſon of God redeemed, yet it is not throughout all the world wholy blotted with a pen of yron. This ſin was engrauen in our hearts, for although as we haue ſaid, it was well redeemed by Chriſt, and as wee know, taken away by Baptiſme, yet there dooth remaine

in

in vs a thousand inclinations to sinne, and small strength to resist. That old sinne being deeply engrauen in our hearts, how should we posibly become vertuous, if with the grace of our Lord wee were not succored and aided? What dooth *Ieremy* say, when he saith, That that sin of Iudea, was writ with a pensill of yron; but that, that sin was the first yron of the world? What other thing did it signifie, that that sin was written in an addamant stone, the which can not be broken but with whot bloud; but that all the sinnes which were in the world, should bee made clean with the bloud of Christ? And becaus the trueth should answer vnto the figure, God his holy prouidence did so ordain, that the sin which was engrauen with a penzill of yron, should bee blotted out with the bloud which the spear did drawe out of the side of Christ: insomuch that that which was written with a pensill of yron, was blotted out with the yron of the lance. The Prophet dooth not say, that in the diamond the sin did growe, but after the sin was committed, it was grauen with a pensill in it: to let vs vnderstand therby, that with vs the fault did grow; and that on the diamond of the son of God, we do afterward load the punishment. O how happy all we bee, which come after Christ; seeing they did see the pensill, with the which the sin was written; and we haue seen the yron of the speare, with the which it was blotted; insomuch that by the same wound, where the speare did enter in, to see Christs side, the bloud did issue out, with which the sinne was washed.

O my soule, O my heart, seeing that you are nothing else but yron of sin, you should ioin your selfe with the yron of the speare, to the end that you may enter in both together, to that holy side, out of which be you sure, you shall not go out, vntill you see your selues cleansed of all your faults.

If the glorious Apostle S. *Thomas*, of one incredulous, became a most faithfull Christian; for no other reason, but becaus he did put his hand into Christ his side; What riches O my heart wilt thou draw out of that breast, if thou wilt diue into him? If the great Euangelist S. *Iohn*, by sleeping vpon his holy breast, did see all the discourse of the Church, what should hee not haue seen, & what should hee not haue attained vnto, if the blow

of

of the speare had been giuen, & he shewed himselfe at the gate.

S. *Barnard*, *De planctu virginis*, saith, What meaneth this, O Iesus what meaneth this? Is thy head pearced ful of holes with thorns, are thy hands broken with nails, thy shoulders opened with stripes, and haddest nothing leaft but thy breast, which seemed sound and entire, and yet dooſt thou giue thy consent, that they should strike it with a speare, and open thy side with a lance? O glorious yron, O happy speare, nowe that thou haddest the heart to enter into that holy side, how haddest thou courage so soon to come out? by seeing only the garments of the son of God white, and his face white, *S. Peter* woulde haue made three tabernacles in those mountains, and wouldst not thou O cruel spear make one, hauing seen his bowels? O how happy was the mountain where that speare did growe, O howe happy was the forge where that yron was forged, seeing that he and no other, was worthy to open the side of the son of God, and thrust in, to see his bowels. Hitherto *S. Barnard.* The thorns (saith *Anselmus*) did only meet with the brain, the coards with bones, the stripes with flesh, the nails with sinnews; the spear only was happy, seeing he did meet with Christ his heart, & see the bowels with the which he did loue vs. *Vbertinus* saith, Thou diddest giue O good Iesus, thou didst giue to the theefe paradise, thy mother to thy cosen, the Church to *Peter*, to *Nicodemus* thy body, and thy bloud to the world; and therfore hauing nothing leaft to thy selfe, but thy heart, why dooſt thou giue licence to the speare, to part it in the middest?

What dooth hee deny who denieth not his heart, and what dooth he not deuide, who deuideth his heart? hee had deuided his skin with the pillor, his haire with the hangmen, his bloud with the streets, his garments with the torturours, and his heart which remained he would deuide with the spear; insomuch that like a perfect religious man, he would giue away the property of his own heart. What dooth there remain vnto thee O my redeemer, (saith *Simõ de Cassia*) seing that at the foot of the crosse, they did deuide thy coats with knives, & on the cros deuide thy heart with spears? Be you prester O my soul, at this deuisiõ of his heart, for seing our good Iesus doth cõsent that his hart shalbe deuided

it

it is a token that he will beſtow him. If in this pittifull paſſage, you do not fall aſunder, O my members, and if at the thruſt of the ſpeare you do not guſh out fountains of tears, O my eies, and if thou do not deuide thy ſelfe, O my heart, why do I keep thee in my body, or why do I liue in the world?

S. *Auguſtine* vpon S. *Iohn* ſaith, that there be many which deuide their garments among their friends, and many which among their kinſfolks deuide their Iewels, but only the ſon of God was hee who beſtowed among vs the heart which hee had in his breaſt, and the bowels with the which he loued vs, and not only that, but he gaue vs himſelfe alſo with them.

Cyrillus vpon S. *Iohn* ſaith, That it doth not want a miſtery that the ſon of God did ſuffer them to open his ſide being aliue, but preſently after that he had yeelded vp his ghoſt vpon the croſſe; therby to teach vs, that at the very inſtant, when hee did looſe his life, immediatly the gate of glory did open: inſomuch that with the ſelfe ſame ſtroake, they did breake Chriſt his bowels, and open vnto vs the gates.

CHAP. LII.

The miſteries of the ſpeare are ended, and of the great ingratitude of ours, for the ſhedding of his bloud.

Anguinem innoxium effudit Manaſſes multum nimis, donec impleretur Ieruſalē vſque ados, ſaith the holy ſcripture *Reg.* 4. chap. 2. as if hee would ſay, Cruell *Manaſſes*, did ſhead in Ieruſalem ſo much harmles bloud, that it came vp vnto mens breſts. The ſcripture could not paint *Manaſſes* crueltie better, then to ſay that he was a king vnto whom clemency did belong, and that it was the bloud of innocents which he ſhould haue defended, and that he did ſhed it in Ieruſalem, which was a holy place; and that there was ſo much bloud, that it did come vnto mens mouthes; that is, it was talke for euery man in the cōmonwealth. *Gregory* in his

his Pastor all doth say, That because prelats are as it were gardians of mens soules, and maintainers of their subiects fame and credit, with king *Manasses* hee doth shead innocent bloud, who doth not keepe his subiects person, nor defend his credit; because that oftentimes a man had rather be pricked in a vaine, thē touched in his fame. If it had ben prophane bloud, or if it had beene shead in a prophane place, God would not so much haue cared for *Manasses* crueltie, but because he did shead it in a holy place, and was the bloud of holy persons, the scripture doth lament it, and God doth punish it, vvhereof we may inferre that no man can iniurie or euilly entreat a good man, but God wil be offended at it.

Holy places, holy religion, and holy men, ought to haue great priuileges, and be defended by their superiors, because that in the merit of the good the noughtie and vvicked do liue. Comming then vnto our purpose, there is nothing in mans life wherof men shew greater niggardnes, then of their own bloud, for not hauing an eie ouer that, as it issueth out of the bodie, the soule departeth also. It is likewise to be considered, that there is no member in all mans bodie which resteth not quiet in his place; the bloud excepted which walketh throughout all the body, and thereupon it is, that the bodie being the seat of the bloud, and the bloud the seat of the soule, and the soule in euery part of the bodie, a man hath no longer life, then he doth keepe his bloud in his bodie. When cruel *Nero* did command that *Seneca* his master should be killed, the poore old man chose to be put into a bath, & there commanded a vaine to be opened, so that as his bloud diminished, his death drew on, and when his bloud vvas all out, his soule went out with it. O high misterie, O inspeakeable sacrament, seeing that in the bloud, wherin men shew greatest skarsnes and niggardnes, the son of God did shew greatest franknes, as it doth easily appeare, because that no man doth shead his bloud, but by constraint, and no more then well he may but the sonne of God did shead vntill he had no more. The bloud which he had in his flesh he did shead at the pillar, that which he had in his head the thorns did draw out, that which he had in his vains the nailes did take away, that vvhich he had in his shoulders the

lashes did shead, and that which he had in his heart, the speare did draw out, in so much that if *Manasses* did shead bloud vntill it came to the mouth, good Iesus did shead his vntill there was no drop left.

The members of Christ his bodie, had their end and limmits if they had ben measured, his bones had their waight if they had ben waighed, and his haire were in number if they had ben counted; but the bloud which our blessed sauiour did shead for thee and for me, what waight was there in the world to waigh it, or what iudgement did suffice to value it? When thou shalt speake (sayth *Hugo de sacramētis*) of the bloud which the sonne of God did shead for thee, why doest thou dispute whether it were much or little, seeing thou knowest well that he left not one drop in his body? he doth giue it without count and wilt thou haue a reckoning of it? *Barnard* sayth, That to the bloud which king *Manasses* did shead, the scripture doth put a limmit and an end, because it came vnto mens mouths, but vnto that which our holy Lord did shead there is no measure put, seeing he gaue vnto euery man vntill the top of the head: because that good Iesus was not content to shead aboundanly only to redeeme vs, but he did make also pooles of bloud to bath vs: In these pooles *Iudith* did bath her selfe, before she had the victorie ouer *Holophernes*, in these pooles *Naaman* did bath himselfe, when he was healed of his leprosie, my meaning is, that in these pooles thou shouldest bath, O my soule, if thou wilt be made whole of thy offence, because that no man doth bath in these holy bathes, who falleth sicke againe. The bloud which *Manasses* did shead was innocent bloud, and the bloud which Christ did shead was also innocent bloud, & the difference betwixt those two bloods was, that *Manasses* did shead other mens bloud, but that which Christ did shead was his owne: wherof it doth follow, that the iustice which our Lord should haue done vpon our soules, he did it wholy vpon his owne person. If the bloud (saith *Barnard*) which *Manasses* did shead was innocent bloud, the son of God is innocency it self: & if the bloud which the tyrant did sheed was holy, our Lord was holines it selfe, and that which cannot be spoken without teares, is, that in our sweet Iesus more then in any other, holines was defamed, and in-

innocencie executed. He being most holy they did defame him to be the greatest sinner, and being most innocent, they did punish him like vnto a malefactor; in such sort, that on the alter of the crosse, they made a cruell butcherie of his person, and put his credit and fame to sale. *Damascen* sayth, That if the sonne of God, would haue shead no more bloud then was needfull for vs, it is certaine that of one drop, halfe had ben to much: but because he would make our redemption honourable and copious, he made a free mart of his bloud, in which euery man might buy franckly without recompense.

Augustine vpon Saint *Iohn* sayth, That Phisicians are very liberall in letting other men bloud, and very warie in letting themselues bloud, which is not so in the son of God, who when he should haue let the sicke bloud in the arme, did let himselfe bloud in the side, and that not with a barbers lancet but with a speare, since the beginning of the world, who did euer see or hear, that the Phisition should let himselfe bloud to cure and heale his patient? O good Iesus, O the loue of my soule, seing that thou doest cast my infirmitie vpon thy humanitie, and doest vnburden me of my fault, and take the punishment vpon thy selfe, why doest thou make such a cruell anatomie of thy members before that thy soule hath left thy bodie? Now that thou wilt cure me in thee, and now that thou wilt let thy selfe bloud for mee, why doest thou only let thy selfe bloud with a lance, seeing that al the world doth it with a smal lancet? & albeit, that it did please thee to be let blud with a spear, why wouldst thou haue him that thrust thee in stand on the ground, and thou fifteene cubits high? Now that thou doest vse this order in letting thy selfe bloud, and on high, why doest thou let thy selfe bloud in the sides, when all the world doth let himselfe bloud in the vains?

These are the misteries O good Iesus, these are the misteries, why doe not some of the dead rise out of their sepulchres to helpe me to weepe them. It was the pleasure of our good Lord to suffer all this to bind me more vnto him, & to iniury himselfe; for as al other men do flee the occasions of trauels, so the sonne of God did seeke the means to receiue torments. *Barnard* sayth, Who vntill this day hath receaued so many torments for

his owne health, as good Iesus hath done for other men. O thou wilfull and cruell speareman, if thou goe about to thrust through some malefactor, or robber by the high way, who is comparable with me in the world? if thou goe to let any sicke man bloud, who is so frosen in sinne like vnto my self, and so obdurat in wickednes? Leuell then thy speare to this my side, and open my putrified heart in the middest, because the wickednesse and infirmitie is not in this redeemer, but in this sinner, as thou shalt easily see, because thou doest driue out of him nothing but bloud, and out of my bowels nothing but filth and corruption.

Nunquid non dixi vobis, nolite peccare in puerum, & non audistis me, en sanguis eius exquiritur, said *Ruben* vnto his bretheren the children of Israel Genesis, 42. as if he would say, I did oftentimes tell you, and also entreat you, that you would not sell your brother *Ioseph* as you did, vnto the muliters in Ægypt, but you gaue me no credit: behold now the houre is come, in which he doth ask you an accompt of his bloud which you sould. It is very true that *Iob* doth say, *quod nov est qui de manu tua possit eruere*, seeing that the children of Israell did sell their brother *Ioseph* for meere enuie and mallice because they thought him to be in greatest credit with his father, and the likeliest to haue the greatest part of his wealth, but through the prouidence of God it fell out afterwards, that they did obey him for their Lord, whom before they would not haue for their brother. S. *August.* doth say, That be it timely, or be it late, our Lord doth alwaies reuenge vpon the wicked, and those which escape best are those whom he doth chastise in this world, to pardon in the other, for otherwise there is no greater punishmēt in this life, then not to be punished in this life. It did seeme vnto *Iosephs* brethren, that they should be greatly iniuried and discredited, if he being the yoongest in age, should become the greatest in dignitie: which rule in the prouidence of God, hath no place, because that in the bestowing of his graces, he doth not looke which brother is first, but who before him doth best deserue. *Ismael* was borne before *Isaac*, *Esau* before *Iacob*, *Ruben* before *Iudas*, *Amon* before *Salomon*, but in Christ his line, and also in the succession of his houses, the second children were preserued before the first, and the first depriued of their eldership.

dership. S. *Ambrose* saith, That it doth little auaile vs to labour, to set vp him whō God will put down, or go about to pull him down whom God wil exalt, for to do the one, & to hinder the other, because God hath no need of mans fauor, but only of his owne proper will, he doth all things as he wil, and nothing but as he ought. Comming then vnto our purpose it is to be noted, that the son of God seeing, that there was no man aboue in heauen, came downe to buy them on earth: and hauing a determined purpose, to buy that which was good, & not to return again without his marchandise, he did buy so deere peniworths, that it was well seen by him, that he was not moued therunto by necessitie, but only of meere charitie. He did not buy vs with gold nor siluer, but with his pretious bloud; & the paiment which he did giue for vs, was not according vnto reason, but by ouerpaying: for if he would haue bought vs according as our humanity did merit, with one halfe of halfe a drop, he should haue bought all that was in heauen & in earth. S. *Basill* vpon those words of the Psalm, *Benigne fac*, sayth thus, Our Lord did vse great benignitie towards vs, seeing that he bought vs with his person, & paid for vs with his bloud, insomuch that if he had had any thing that had ben better, a better he would haue giuen for vs; but to be breife, what can a man giue of a greater price then that which doth cost him his own life? Vntill this day, that man hath not ben seene, who hath bought a treasure vvith the exchanging of his bloud, but when the time of paiment commeth, the buier doth either open his cheast, or vnknit his purse, or giue a pawne, or his word is credited, insomuch that if the bargen should be to the preiudice of his wealth, yet it should not reach to the domage of his person. If the son of God would haue obserued these conditions, and thought vpon those pretences, he would neuer haue bought vs so deerly, nor haue shead his bloud so bountifully for vs: but because his goodnes was rather to saue vs, then preserue his owne life, when they asked the paiment, in steed of commanding his cheast to be opened, he consented that his vains should be broken. O pretious vains, O holy bloud, why doest thou issue out of his pretious side, to water the dunghill of the mount of Caluarie, seeing that if one drop should fal in hel, al the dampned vvould be saued? If he would

giue the dead licenſe to riſe out of their graues, and would ſuffer the angels to come downe from heauen, they would ſet hard by one drop of that bloud, and ſtriue whoſe it ſhould be; becauſe that neither in heauen, nor in earth, they ſhall find any relike like vnto it. *Hillarius* ſaith, O how highlie we ſhould eſteeme it, to ſee that the ſon of God is our Lord, ſeeing he did creat vs, our brother ſeeing he did make himſelfe man, our redeemer ſeeing he did redeeme vs, and our maiſter ſeeing he did buy vs; and that which moſt of all we ought to wonder at is, that if by right becauſe he bought vs we are his bondſlaues, yet by loue he doth entreat vs like vnto brothers: for *Ruben* then to entreat his brothers, that they would not ſin againſt *Ioſeph* their brother, was to teach vs that we ſhould commit no treaſon againſt Chriſt our brother, nor doe any ſin againſt him, for if we doe, we ſhall as greuouſly be accuſed of ingratitude, as the Iews were of murder.

Baſill vpon thoſe words, *quid retribuam domino* ſaith, Seeing I am a greater debter vnto Chriſt, becauſe he did redeem me, then becauſe he did creat me, will it not be pardie as great a fault, not to acknowledge his death, as to put him to death? *Cirillus* vpon S. *Iohn* doth ſay, That ſeeing the creator of the world did buy vs, & that very deerly, we are bound to ſerue him like vnto bondmen, or reſtore him his money into his hands againe, the which was neither gold nor ſiluer, but of the coine of his pretious bloud: the which we do then reſtore him, when vve liue in his holy ſeruice, and die in his catholike faith. S. *Auguſt.* in one of his ſermons vpō the martirs doth ſay, That for no other cauſe the martirs did ſuffer themſelues to be quartred in peeces by the tyrants, but becauſe they would beſtow their life for Chriſt, as Chriſt had giuen his for them; in ſomuch that in the ſame coine that they were bought, they repaied Chriſt againe, that is, reproch for reproch, daunger for daunger, bloud for bloud, and life for life.

I am much afeard O good Ieſus, I am much afeard of that ſpeech, *En ſanguis eius exquiritur*, that is, that I ſhall be called to an accompt, how I did helpe my ſelfe with thy pretious bloud: whereof I ſhall giue a bad recknoning, ſeeing that I doe skarſe keepe it in memorie, becauſe that as much as I doe loue and cheriſh my ſelfe, ſo much I forget thee.

O

O good Iesus, O redeemer of my soule, if the bloud of *Abell* doth ask for iustice of *Cain*, who murdered him; if the bloud of *Ioseph* doth ask for iustice because he was sould, if the bloud of *Nabeth* doth ask iustice at God his hands, because he was stoned, wil not thy bloud ask the like of me, seeing that I am so vngratfull for it? O dreadfull speech, O terrible word, *en sanguis eius exquiritur*, that is, they call for a reckoning, not of *Iosephs* bloud, whom they did sell to the muliters, but of the bloud of Christ which is laied vpon the Christians: all which if they should be nought, to so much the greater pains they should be condemned, with how much the more pretious bloud they were redeemed.

Vbertinus saith, It is very conuenient that we ioin our heart with his heart, our side with his side, our bloud with his bloud, and our loue with his loue, for it is not reason that we haue the eares of our heart shut, seeing that he hath alwaies the gates of his bowels open for vs to enter in. Marke and note well how our freinds doe open their houses vnto vs, because we should goe in, their garners because we should take corne, their sellers because we should take wine, and their chestes to shew vs their treasuries; but yet they doe not open vnto vs their heart, to know what is in him, because there is no freind so deere in this world, nor any heart so cleare, which hideth not some hidden secret in his breast.

Only the sonne of God was he, and is, which vnto his freindes neuer denied any fauour, nor in their need neuer failed them, nor neuer hid secret from them, nor neuer shut gate against them, in such sort that he would not only that the speare should make vs a high way by his sides, but that we should also see that which was in his bowels.

Seneca vnto *Lucillius* saith, That we are commonly glad, that our neighbours should see the eies we see with, the hands which we labour with, the feet we goe with, and the toung which wee speak with, but we would not that they should see that which in our hearts we think, & the secrets we keep in them; because there are such deepe matters in mans heart, that if it were possible not to doe it, a man would not trust his own heart.

Thou art not O good Iesus, thou art not of this condition

and contemplation, but becauſe thou wouldeſt ſhew that thou didſt not keepe thy high treaſures in thy cheſtes, but in thy bowels, thou didſt make the ſpear to open them, becauſe euery man might clearly ſee them; & that which is moſt of all to be wondered at is, that the gate which in thy holy ſide the yron of the ſpear did make, thou doeſt vntil this day keep open aboue in thy glory.

CHAP. LIII.

How Ioſeph of Aramathia did ask Pilat for Chriſt his bodie, and of the circumſtances of asking it.

Post hæc autem rogauit Pilatum Ioſeph ab Aramathia, vt tolleret corpus Ieſu, & permiſit Pilatus, ſayth S. *Iohn* in the nineteenth chapter, as if he would ſay, After that Chriſt his ſide was opened with the ſpeare, and he giuen vp his ſpirit vnto his father, it happened that a citiſen of Ieruſalem, who was called *Ioſeph* of Aramathia, a noble man & a iuſt, and a ſecret Deſciple of Chriſt, did goe boldly to *Pilat* to craue Chriſts body of him, to the end he might burie him. The captain of the gard, called Centurio, giuing notice that he had left Chriſt dead, becauſe he did ſee him yeeld vp his ghoſt vpon the tree, *Pilat* did condiſcend vnto *Ioſephs* requeſt, that is, that they ſhould burie that holy prophet. Before that the ſon of God went vp to the croſſe, and after that he was vpon the croſſe, and after that hee was dead vpon the croſſe, the firſt perſon who ſhewed him pittie and fauour, was great *Ioſeph* of Aramathia, for if the theefe and the Centurion did ſhew themſelues to haue compaſsion on Chriſt, it was in words, but that which *Ioſeph* did, was in deedes. Let no man diſpaire in troubles, let no man be diſmaied in tribulations, for when he doth leaſt looke for it, & when he doth leaſt thinke of it, our Lord vvill raiſe vp vnto him another *Ioſeph* of Aramathia, vvho vvill take him from the croſſe, on vvhich the

vvorld

world dooth crucifie him, and giue his ſorrowfull heart a ſepulcher of comfort.

S. *Ierom* ſaith, That it is an old cuſtome, that no man could be ſo bold as to bury an executed perſon, vnles hee had had licençe of the publike magiſtrat; becauſe it ſhould be vnto the offender a puniſhment, and vnto the beholders and lookers on an example. It was the will of the ſon of God, to paſſe by this rule, and that, that old pragmaticall lawe, ſhould bee executed in himſelfe; giuing vs to vnderſtand by that miſterie, that as hee would not go vp to the croſſe but for obedience, ſo hee would not come down from the croſſe without licence. God (ſaith *Leo*) dooth highly eſteem of ſuch as ſerue him, and of thoſe which for the loue of him do obey others; ſeeing we do ſee that the eternal father did commaund his ſonne to die on the croſſe for obedience, and the ſonne would not come down from the croſſe without licence; inſomuch that his life did but laſt vntill hee had yeelded vp his ghoſt, but his obedience continued vntill his graue. It is to be waighed in this place, who doth make the requeſt, what it is that he dooth requeſt, how he dooth requeſt it, of whom, and in what time, becauſe the circumſtances do make the buſineſſe of great or ſmal waight. He who maketh the requeſt is good *Ioſeph*, the thing is the body of Chriſt, he of whom, is *Pilat*, the manner how, is with great boldnes, the place where, is the pallace, and the time, was the ſame day that they commaunded Chriſt to be put to death; inſomuch that by ſo much the buſines is of greater vertue, by how much it is wrapped in greater difficultie. It is an old cuſtome in ſcripture, that when it doth recite vnto vs any heroicall fact, to rehearſe particularly the cõditions and properties which that holy man had which did it. As it is ſaid of holy *Iob*, that he was of Chaldea an vpright, ſincere, and fearefull man, pitifull, and an alms giuer, and aboue all, moſt patient.

Like vnto this of holy *Iob*, the Euangeliſt dooth particularly tell, who he was who buried Chriſt, that is, *Ioſeph* who was of Aramathia, a rich man, a courtier of a noble ſtock, a iuſt man, and a ſecret diſciple of Chriſt. Firſt he ſaith that hee was called *Ioſeph*, which was alwaies a name very grateful to God, and alwaies giuen vnto vertuous perſons, becauſe that the firſt *Ioſeph* made

way

way to the sinagogue in Ægipt, hee committed to the second *Ioseph* the comming of his sonne into the world, and vnto this third *Ioseph*, hee trusted his body after that hee was dead; insomuch that our Lord did not only chuse a holy man to take him from the crosse, but also one who had a holy name. This holy old man was of a village called Aramathia, where the priest *Leui* did sit, and where holy *Anna* was born, and *Helcana* her husband, and where there was neuer Idol set vp, nor Idolatry; and before that, this place was called Ramatha, where the great Prophet *Samuel* was born; insomuch that this good *Ioseph* was not only holy, but also of a holy place.

It is to be noted that in scripture, some places are excommunicate, and noted with infamie, as Babilon, Ierico, Bethel, Galgala, and Iturea; and contrarie some dedicated and consecrated to God, as Ierusalem, Sion, Bethleem, and Ramatha, insomuch that to name a place or not, is neuer done in scripture without some notable misterie.

The scripture noteth also, that this *Ioseph* was not only vertuous, and of a good place, but also endued with great wealth and riches; and the reason was, why our Lord would be buried by the hands of a rich man, is to teach vs by that example, that no man in this life, is so much bound to the works of mercy, as men of abilitie and riches. S. *Ierom* vpon S. *Matheu*, When the scripture dooth shew vs that *Thobias* and *Ioseph*, very rich men, did take vpon them to burie the dead, it dooth in that, set poore men at liberty, and bind rich men to bury strangers; for seeing that our Lord hath giuē them ability, they ought likewise to haue will. *Origen* doth say, That because the maker of the world did die for al men, he would haue al sorts of men at his buriall; the rich because they should bury him, and the poore because they should weep.

S. *Barnard* vpon the pasion doth say, That not without a misterie the Euangelist dooth say, that Christ was buried according to the custome of the Iewes, that is, to be washed with water, and annointed with mirrhe, before he should be put into his graue; all which was fulfilled in Christ his body: because that his sorrowful mother, S. *Iohn*, and *Mary Magdalen*, did wash him with their teares, and *Ioseph* and *Nicodemus* did annoint him with balms. *Ioseph*

Ioseph was also a noble man by calling, & descended of noble bloud, as it appeareth in that which he did for Christ, and in his boldnesse in going to *Pilat*; for if he had not been very stout, and of a great courage, he durst not so much as once haue named Christ, his name was for that present so odious. *Hillarius* saith, The mistery why Christ would not suffer himselfe to bee touched, nor shrouded, nor buried, but by valerous and noble personages, was, that as the time when he did come into the world to take humain flesh, he would not take it but of royall and noble bloud: so in his departure out of the world, hee would not but by the hands of noble men be buried.

S. *Augustine* dooth say, That a man should take great heed whom hee dooth trust, and into whose hands he dooth commit the affairs of his conscience, for seeing that the sonne of God did trust none but noble men after his death, howe darest thou commit thy self to naughtie peruerse men in thy life? because Christ did commend himselfe vnto holy and vertuous men, they did vse him nobly and heroically, that is, they did take him from the crosse, annoint his wounds, shroud his body, and put him in his own sepulcher.

Naughtie men of the world, will do the contrary vnto all this, if thou ioyn friendship with them, for they wil rather put thee on the crosse, then take thee from the crosse; rather turn thee naked, then shroud thee, bury thy fame and credit, before they bury thy body; defile thee rather with dirt, then annoint thee with sweet balme.

They praise old *Ioseph*, that he was a knight of the court, or a Romaine captaine; which also containeth a secret, and the reason why Christ would be buried by the hands of such noble honourable men, was, because they should giue full testimony, and entire witnes, how they had buried and closed vp Christ in the sepulcher, out of which he did afterward rise. Tell me I pray thee, what is the reason why our Lord did make choice of *Moyses* to gouern his common wealth, & of *Ioseph* for the charge & care of his sepulcher, hauing brought vp *Moyses* in the kings court of Ægypt, and likewise *Ioseph* in the court of the Iewish nation? What dooth hee mean, that in matters of great importance, hee dooth

trust

truſt none but courtly knights? we anſwere vnto this and ſay, that by *Moyſes* who was the leader of all the Hebrues, hee is vnderſtood, who hath gouerment ouer worldly matters: and by *Ioſeph* who did put Chriſt in his graue, is vndeſtood the prelat who hath charge ouer his flock; who ſhould be circumſpect in that which hee dooth commaund, and courteous in that which hee dooth ſpeake, becauſe there is nothing, which dooth better pleaſe in a common wealth, then for him who hath the gouernment, to be ciuill and well brought vp; becauſe in princes courts, men are for the moſt part ciuill and well nurtured, therfore God did commend theſe two important affairs, vnto theſe two knights. This good old knight *Ioſeph*, is commended for being one of Chriſt his ſecret diſciples, and not of thoſe which went openly with him among the people; inſomuch that there were three kinde of people that followed Chriſt, ℣. ſome followed and loued him not, as the cõmon people; others did loue & not follow him, as *Nicodemus* and *Ioſeph*; and ſome did follow & loue him, as S. *Iohn*. Seeing that in the life of Chriſt there was nothing fained, nor any thing that ſauoured of hypocriſie, ſeeing that he did preach openly, go openly, and worke his miracles openly, what newes is this, to ſay, that he had ſome ſecret and priuie diſciples, and others open and knowen? howe can it bee that hee ſhould haue any ſecret diſciples, ſeeing he did commaund them to preach that on the houſe top, which he ſhould ſpeake vnto them?

To this we anſwere, that becauſe it is naturally giuen to euery man to deſire to liue, and to abhor death, there ſhould be in time to come, many ſtout and valiant Chriſtians, which ſhould offer themſelues to martyrdome, and other not of that courage, which for feare would hide themſelues; the ſcripture dooth call ſome open and knowen diſciples, and others ſecret and priuie diſciples, becauſe they did hide themſelues from tyrants, not for want of loue, but for ouermuch feare.

Although charitie were not ſo whot and feruent in ſome as in ohers, yet they were neuertheleſſe Chriſt his diſciples; for although they did keepe themſelues cloſe, & hide themſelues for feare of tyrants, yet they wanted not perfect faith and will, if the caſe had ſo required it, and being found or called by the tyrant,

tyrant, to offer themselues presently to martyrdom.

There were many holy Christians in the primitiue Church, which exiled themselues voluntarily, and fled to the mountains, and hid themselues in dens, who after that they were brought before the tyrant, were martyrised with cruell torment; insomuch that the scripture dooth call those open disciples, which come to martyrdome; and those secreat, which are brought to martyrdome. When in the time of the raign of Queene *Iesabel*, and King *Achab*, all were idolaters, and *Helias* only a faithfull Christian; what did the Lord say when he said, *Septem millia virorum reliqui mihi qui non flecterunt genua ante Baal*, but that hee had in the sinagogue seauen thousand secreat disciples, and only one knowen? Our Lord hath many holy men in his Church, who although they doe not present themselues to Pagans and Moors, knowing their own weakneſſe; yet they would be torn in peeces, rather then deny the faith of a Christian; insomuch that they wāt not their desert, because they be secreat.

Remigius to this purpose saith, For the sonne of God to credit his precious body, to his secreat disciple, and not vnto any of those which went openly with him, is to teach vs therby, that there are at this day, many vertuous men and women in his Church; which in the sight of man are secreat and vnknown, and yet in the sight of God, their trauels are better accepted then others. Hee who should haue seen wicked *Iudas*, and good *Ioseph*, the one an open disciple, and a familiar vnto Christ, and the other priuie, and scarce known in the holy colledge, such a one I say would haue iudged *Iudas*, to be a holy man, and *Ioseph* scarce a Christian; but when Christ had need of them, the secreat disciple did bury him, and the open disciple did sell him.

O what a comfort it is vnto all such as wilbe vertuous & good, to see that our Lord, dooth accept the seruice of his secreat disciples, and of his open, that is, of wishes or works, alone or in company, sick or in health, publikly or secretly, as well in aduersitie as in prosperity.

Let our conclusion be in this case, that who so will looke into the manner which the old age did vse in their funerals, hee shall find,

find, that God did alwais commaund the charge of burials to bè giuen to vertuous and good men, seeng that *Abraham* did bury *Sara* his wife, *Isaac Abraham* his father, holy *Iacob* old *Rachel*, and *Ioseph Iacob*, holy *Moyses* God himselfe, and *Iosue*, the captain of the sinagogue, all the princes of the common wealth; by that which the old fathers did in their funerals, and by that which the son of God did prouide in his, we may gather, what great care God hath ouer those which be his, and die in his seruice; seeing he forgetteth not to giue their souls glory, and their bones a sepulcher: *Ad vesperum demorabitur fletus, & ad matutinum lætitia*, saith the Prophet *Dauid*, as if he would say, Weeping shal continue but vntill the night, and mirth shall come in the morning.

With great consideration the Prophet dooth make mention of the weeping of the euening, and the mirth of the morning; because that towards the morning, Christ did rise out of the sepulcher; and at the euening, they did take his body down from the crosse; insomuch that in those two hours, the Christians suffered their greatest pain and griefe, and did also see their greatest ioy and mirth.

S. *Barnard* dooth say, that the son of God was accused at one of the clock, receaued iudgement at three, crucified at six, and dead at nine, at euensong time taken from the crosse, and buried at compline time; but of all these lamentations, the Prophet dooth say, *Quod ad vesperum demorabitur fletus*; because there was greater lamentation made, when the faithfull did vn-naile him, then when the hangmen did crucifie him.

The euening beeing come, his mother was at the foot of the crosse, with all her familie; no lesse sorrowfull then confounded, nor lesse confounded then sorrowfull; because the most sad mother did see her son teare in peeces on the crosse, and the rest of her company did see their maister dead; all which had not licence to bury him, nor yet the heart to forsake him. *Vbertinus* dooth say, that in all the time, from which Christ did yeeld vp his soule vnto his father, vntill they had his body in the graue, the virgins sorrow was so great, to see the small means shee had to burie her son, that shee was as neere vnto death, as her son was to rise again.

O my soule, O my heart, what tongue is able to speake it, what eies can dissemble it, what heart can suffer it, who can endure to see, or tast of that which the sad mother dooth endure at this time. If my eies are full of tears, only because I am heere a writing of it, what should I haue done O my soule, if thou and I, and I and thou, had been there beholding it.

There was then the sad mother, with her family thrown down on the ground, and Christ crucified on high; if they would haue gone vp to take him from thence, they had no ladders; if they would haue taken out the nailes, they wanted pinsors, if they would haue pulled him down, they had no licence; if they would haue washed him, they had no water; if they would haue annoynted him, they had no oyntments; if they would haue shrowded him, they had no shroud; if they would haue buried him, they had no place where.

O good Iesus, O the loue of my soule, if I did feele any part of thy pasion, or tast the dolours of thy sad mother, howe were it possible, that I should not write this with tears of bloud, or that my eies should not become flesh, by weeping this act? doost thou not think, that this is an act worthy the weeping, and a mistery to be meditated; seeing that the sorrowfull mother, and the sad family, for to vn-naile the dead body, and giue him his sepulcher, had greater aboundance of tears, then wants in things necessary for that solempnitie? Their anguish was so much the greater, by howe much the obscure night did draw neer, and the solempne eue of their Æster approch; for to go and come with speed from the town, it was to late; aske licence to bury his body they could not, becausethey were not knowen vnto *Pilat*; to send to buy balme, they had no mony; to make a shroud, they wanted a sheet; and to make his graue they wanted necessaries; if they had departed from thence, and leaft him vnburied, they feared leaft they would haue buried him, they not knowing where; and if they should haue remained there all night, they feared leaft the Iewes would haue come and abuse them; insomuch that the loue of the dead body did inuite them to stay, and the feare of the night constrained them to depart. *Ansel* in his meditations saith, In that sorrowfull hour, & in the lamentable time when the

virgin

virgin did stand at the foot of the crosse, shee did stand beholding her son, & *Mary Magdalen* embracing the crosse, S. *Iohn* encouraging the mother, *Saleme* at the discipiles side, and all the familie weeping, and which was a pitifull thing to behold, they did all looke one vpon another, and yet did not speak the one to the other, because they had lost their speech, with ouermany tears.

If the mother would haue taken order for the burying of the dead, shee could not; if *Iohn* would, he had nothing ready, nor durst not; if *Mary Magdalen* would haue said that it was time to returne to her house, shee was ashamed; and for to go vp to the crosse and take him away, there was none of them which had strength, because that al which were there, had their hearts as dead, as Christ the members of his body.

CHAP. LIIII.

How that when the virgin stood weeping vpon the mount of Caluary, because shee wanted things necessarie for to bury her sonne, our Lord did ordain that Ioseph should take the charge vpon him.

Anguſtiæ ſunt mihi vndique, saith the holy scripture in the 13. of *Daniel*, as if hee would say, The anguishes which compasse me on euery side are so many, that I haue no heart to endure them, nor tongue to rehearse them. Although the glorious and famous *Susanna*, did speake these words, when they did carry her to be stoaned in Babylonia, yet the mother of the son of God may better speak them, when shee would, but could not haue carried her son to the graue. Shee might say with great reason *Anguſtiæ ſunt mihi vndique*, for if shee did looke vp to heauen, she did see it troubled, if shee did looke vpon the crosse, shee sawe her sonne dead, if shee did looke down, shee sawe the earth couered with bloud,

bloud, if she did looke vpon her cosin she saw him weeping, if she did looke vpon her owne heart, she saw it in a sown, insomuch that she had neither forces to helpe her selfe, nor courage to comfort others. O good Iesus, O redeemer of my soule, that hauing created heauen and earth, and all that therein is, yet doest thou want a sepulchre to bury thy bodie in? Seeing that thy sorrowfull mother doth say, that she is enuironed with anguish on euery side, why doest thou not prouide for some comfort for thy mother, courage to thy cosin, patience for *Mary Magdalen*, and a graue for thy owne bodie? What meaneth this O eternall father, what meaneth this? didst thou giue *Moises* a sepulchre made with thy own hand, and bring the bones of thy seruant *Ioseph* out of Ægypt, and doest thou now forget the graue of thy owne only son? doest thou not see that if thou doe leaue him vnburied vpon the crosse, that the birds will eat him; & if thou let him fall down, by little and by little the dogs will deuour him? wicked *Iezabel* wanted not a sepulchre, vvho killed *Naboth* because she would haue his vineyeard from him; and wilt not thou giue thy sonne a sepulchre, hauing planted thy church vvith his bloud? what iustice is it, that thou shouldst suffer those to be buried which kill the liuing, and they vvithout a sepulchre which raise the dead? O eternall father, O infinit goodnes, seeing that by thy commandement he did take mans flesh vpon him, & to do thy will did suffer himselfe to be killed, and to fulfill thy obedience, refused to come downe from the crosse, is it much that in the exchanging of his life, thou shouldst command seuen foot of earth to be giuen him? is it much that the Lord of all the earth, should haue seuen foot of earth? know thou O good Lord that as there are more to be weeped for besides himselfe, so there are more to be buried also, for shall the bodie of thy son, the heart of the mother, the sorrow of the Desciple, the sighs of *Mary Magdalen*, and the tears of all the familie vvant a sepulchre? *Non relinquet dominus virgam peccatorum super sortem iustorum*, sayth the prophet *Dauid*, as if he would say, Our Lord is so carefull ouer those which be his, and hath such a hand ouer the peruerse and wicked, that he wil not suffer the skourg of the wicked to endure too long ouer the good, because that oftentimes long tribulation doth bring desperation.

The vvords vvhich the Prophet doth vtter in this place are full of comfort and contemplation, becauſe that the vvicked and noughtie men which compaſſe vs on euery ſide are ſo many, and the tribulations which afflict vs likewiſe in ſuch number, that if our Lord ſhould not moderat and mitigat them with his clemencie and goodnes, they would make an end of vs all in one houre. *Gregory* in his Morals doth counſel, that no man ſhould be glad and reioice for not being tempted, nor no man deſpaire for being afflicted; becauſe that no man is tempted more then our Lord doth permit, and our Lord doth ſuffer none to be afflicted more then he is able to beare.

Hilarius likewiſe doth ſay, When the wiſe man doth ſay, that God doth all things by weight, and giue all thing by meaſure; vvhat elſe doth he ſay, but that there is no proſperitie which hath not an end where to end, nor any aduerſitie which hath not a limmit preſcribed how farre to reach. Seeing our Lord doth ſay, and ſwear by the mouth of the prophet, That he wil not permit the wicked, to deſtroy good men with their perſecutions, why ſhould I feare any cruell tyrant, ſeeing that I am very certain that our Lord will ſhorten his hand? *Iſodorus de ſummo bono* ſayth thus, If wicked men had as great power to doe hurt, as they haue wil, there ſhould be no greater a number of good men vpon earth then there are of Phenix in Arabia, but becauſe our Lord is the God of all comfort, and the beholder of all tribulations, he doth in ſuch order beſtow and deuide them among his elect, that if it were not to giue them occaſion of goodnes, he would not permit them to ſuffer ſo much as one tribulation. We haue ſpoken all this, to the end that we ſhould magnifie and ſet forth the great care, which our Lord had to releeue and redreſſe the great tribulation which the ſad mother was ouerwhelmed in, and all her familie, that is, by inſpiring & perſuading holy *Ioſeph* to goe boldly to *Pilat* to aſk licenſe that he might giue hir pretious ſon his buriall. O how well it doth appear, that the Lord will not leaue the rod of ſinners, *ſuper ſortem iuſtorũ*, ſeeing that the ſad and ſorrowfull mother of God being at the mount of Caluary, and rich *Ioſeph* of Aramathia careleſſe in Ieruſalem, our Lord did permit that he ſhould goe bouldly into *Pilats* pallace, to negociat the

fu-

funerals and buriall of Chriſt; and that not being entreated by any, nor hauing receiued money to that purpoſe. Who doth perfectly know what to chuſe, or alwaies what to doe, conſidering that as oftentimes hurt not looked for doth happen vnto vs, ſo ſometimes good lucke commeth in at our gates, our ſelues not procuring it? looke how carefull the Virgin was to bury her ſon, ſo did ſhe as little thinke, that *Ioſeph* or any other had taken the buſines in hand; whereof we may learne, that no man ſhould diſpair of any thing, becauſe that oftentimes when we think that our buſines doe goe to wracke, then they go beſt forward. All ſuch as haue read the ſcriptures, do well know how neer *Daniel* was to be deuoured of the lions, and *Suſanna* to be ſtoned by the people, and *Dauid* to fal into *Saul* his hands, and *Sedrach* and *Meſhach* to be burnt in the furneſſe, & *Iſaac* to be ſlain by his father, & *Ionas* to be drowned in the ſea, but all theſe, and many others beſides them, were ſuccored in their greateſt need, neuer thinking of it, nor leſſe labouring to auoid it. If the Virgin ſhould haue forced her ſelfe, and taken courage to haue gone to *Pilat*, and entreated for her ſonnes bodie, could ſhe haue done ſo much being preſent, as our Lord did for her being abſent?

Note well and marke ſayth *Vbertinus*, That how as the ſorrowfull mother, and diſtreſſed *Iohn*, and weeping *Magdalen*, would not forſake and leaue the bodie of Chriſt on the croſſe, where he hanged naked and dead; ſo neither will our Lord forſake them in that moſt hard & terrible toile and anguiſh: whereof we may inferre, that what ſo euer good Chriſtiã doth not forſake the croſſe, he who hangeth on the croſſe, will not forſake him.

Forſake not then O my ſoule, forſake nor Ieſus crucified, nor do thou not depart from the croſſe, nor goe not from the mount of Caluarie, for if thou haſt any buſines to doe at *Pilats* court, *Ioſeph* is there who will take the charge of it: for thou muſt know, if thou know it not, that no man did euer eſteeme and make accompt of God, but God did the like vnto him again.

What doth he not negociat who is buſie with Chriſt at the foot of the croſſe? thou muſt note, that none do trafik with *Pilat* but going; but with the croſſe and with the crucified, none doe communicat but ſtanding. If thou doe not forſake God

(saith *Chrisostome*) he will not forsake thee, if thou doe not leaue him he will not leaue thee, if thou doe not forget him he will not forget thee, and if thou doe put thy whole trust in him, he vvill helpe thee; in so much that when thou doest not thinke on it, he will raise vp another *Ioseph* of Aramathia vnto thee, who not being asked by thee, and of free cost, will pull thee downe from the crosse where thou doest languish, and giue thee a sepulchre where thou shalt rest.

Intrauit audacter ad Pilatum Ioseph, saith the Euangelist, as if he would say, The noble knight *Ioseph* did not goe in fearfully, or like a man that were troubled, when he went to entreat *Pilat* for Christ his bodie, but boldly and with a great courage, as if it had stood him vpon, and as if he had thought to haue reaped some great honour by the enterprise. Because the scripture can tell vs nothing superflously, and yet doth highly esteeme it that *Ioseph* did goe vnto *Pilat* boldly, it is a token that there is some hidden secret in it, and some mysterie worthy to be noted contained in it. *Agmon* doth say, That the scripture would neuer haue made so great reckoning of *Ioseph*, and of his bouldnes, vnlesse he had done that Heroicall fact when he did it, and also in the same assembly & meeting vvhere he did it, that is, to the great greife of all the synagogue: because that by so much the more a commendable fact ought to be commended, by how much the greater difficultie there is to atchieue it. There was nothing at that time lesser thought vpon, nor any busines more scandalous, than that vvhich touched Christ and his colledge, because that the hatred which they did beare him vvas so great, that there was no man which durst not only procure his funerals, no nor yet so much as once name his person in his mouth.

Origen doth say, That the Iews did so much triumph that they had the victorie ouer Christ, that no man durst speake one word in his fauour, but euery man said that he was put to death with great reason, and that that cosener of the people did deserue a thousand deaths; and therefore to say that *Ioseph* and no other did goe bouldly to craue license to burie Christ his bodie, was to extoll and praise him, that he and no other did offer himselfe to that danger. If *Ioseph* of Aramathia had not been a man in office,

and

and a freind of *Pilats*, he would neuer haue giuen vs licenſe to haue taken Chriſt from the croſſe, and ſo honourably to haue buried him, yea and if he had giuen vs licenſe, it vvould haue coſt vs our liues, becauſe that our parents and kinſfolkes did ſo much hate his name, that as ſoone as euer any man did name him he who heard it did ſpit. Becauſe that *Pilat* repreſenteth the diuel, and holy *Ioſeph* bear the figure of a iuſt man, to ſay that *Ioſeph* did goe bouldly to *Pilat* and negociat with him, is to tell vs and alſo aduertiſe vs, that we ſhould be of good courage and reſiſt the perſuaſions of the diuell; for if we doe not caſt of all feare, he will neuer be ouercome by vs. We haue greater need of courage to trafficke with the diuell and the world, then with *Pilat*, becauſe the one doth perſuade vs vnto ſo many things, and the other entice vs with ſo many delights, that if we beleeue them we are caſt away, and if we beleeue them not they doe perſecute vs. Doeſt thou not thinke that vve ſhould haue great courage to caſt off the world, and to reſiſt the diuell, ſeeing that we cannot eſcape out of his conuerſation, but by condemning our ſoules, and looſing our bodies? It is alſo to be waighed, that the courage and magnanimitie which *Ioſeph* did ſhew in ſpeaking vnto *Pilat*, was not for any thing which did touch himſelfe, but only for the ſeruice of Chriſt, wherein he doth teach vs, that thoſe few deſires which our hearts haue in them, and the ſmall ſtrength which our bodies are endued with, ought all to be offered vnto Chriſt and in his ſeruice, rather then be emploied to our benefit. It is not read that good *Ioſeph* did goe at any other time to *Pilat* to entreat for any thing, but only when he went to requeſt that he might haue Chriſt his bodie to burie, whereof we may gather, that we are bound to doe more for the ſeruice of Chriſt, then for our owne benefit, for otherwiſe as all that which is not done for God endeth in folly; ſo all that which endeth in God, is called wiſdome.

S. *Auguſtine* vpon S. *Iohn* doth ſay, that ſince the beginning of the world no man did euer aske ſo great a fauour as *Ioſeph*, nor neuer ſo great a fauour done as that of *Pilat*, for *Ioſeph* did not ask much nor little, but only Chriſt, and the fauour which *Pilat* did yeeld was the ſame Chriſt.

O if *Pilat* had knowne what he had giuen, as good *Ioſeph* did

knovv vvhat he did ask, it is to be thought, that he would haue giuen himselfe to *Ioseph*, and kept good Iesus for himselfe. What else is there in this world to be giuen, after that we haue giuen Christ? What hath he left, vvho hath not Christ left in his house? In time past *Axa* did ask of his father *Caleph* a meddow which was watred ouer, and *Abraham* the land of Canaan which did belong vnto him, and *Anna* wife vnto *Helcana* did ask for children, because she was barren, and the prophet *Ionas* to be deliuered out of the bellie of the vvhale; but great Ioseph of Aramathia did ask for nothing but for that sacred humanitie vnited vnto the diuine essence, in so much that when *Ioseph* did ask for the bodie of Christ he did aske for the Lord of all the vniuersall world.

O my soule, O my heart, goe I pray thee, goe after this holy *Ioseph*, and enter vvith him into *Pilats* pallace, and be sure that thou seeke for nothing there but what he doth seeke for, and that thou aske for nothing but vvhat he doth aske for, that is, thy redeemer and Lord: and if *Pilat* doe graunt thee the bodie, burie him first in thy obstinat heart, before that *Ioseph* doe bury him in the sepulchre.

If *Pilat* had knowne the pretious iewell which he did giue, he would neuer haue giuen it, but would haue bought it with the price of his owne bloud, which had not beene much, seeing he gaue his for him. Very good cheape *Iudas* did sell Christ his life, but farre better cheape *Ioseph* did buy his pretious bodie, because *Iudas* did sell him for money, but he did cost good *Ioseph* nothing but entreaties: in so much that if we will burie good Iesus in our hearts, wee must rather entreate for him then paie for him.

Origen vpon S. *Mathew* doth say, that when the scripture doth tell vs, that *Ioseph* did goe bouldly to *Pilat* to ask for Christ his bodie, it doth teach vs thereby, that our Lord doth not put himselfe in the hands of fearfull men, but of stout men, nor commit himselfe vnto cowards but vnto valiant persons, as it doth easily appeare in great *Ioseph* of Aramathia, who because he vvas stout and valiant, did deserue that Christ should commit himselfe into his hands. The curious reader of scripture shall find, that foure

persons.

persons did take Christ in their armes, namely the Virgin to giue him sucke, old *Simeon* to praise him, and the wicked diuell to throw him down from the pinacle, and *Ioseph* of Aramathia to burie him. He with the Virgin *Mary* doth giue Christ milke of his breastes, who in him and in no other doth put all his desires; and he with *Simeon* doth take Christ in his armes, who doth loue and serue him with all his forces; and he with *Ioseph* doth burie Christ in his graue, who putteth all his confidence in God alone; and he with the diuell would cast him downe from the pinacle who goeth about to throw downe his church: and of all this vvee may infer, that the perfection of a Christian man doth not consist in hauing of Christ, but when we haue him to benefit our selues by him. *Cirillus* vpon S. *Iohn* doth say, That we do cost Christ very deerly, & that Christ doth cost vs very little; as it doth easily appeare in *Ioseph* of Aramathia, who bought Christ his body for one bare word; insomuch that if we want the hauing of our Lord, it is not because he is not easily found and bought for a litle, but because we haue not a desire to seeke him, nor doe no good thing wherby we may buy him. *Remigius* doth say, that good *Ioseph* of Aramathia is worthie of great praise, because that in a time when all Christ his family was fled, his bodie dead vpon the crosse, his faith and church discredited, all his doctrine forgotten, he had the courage to shew himselfe bouldly to be one of Christ his band, and publickly burie his bodie, but yet so that he first buried Christ in his soule before he laid his bodie in the graue.

CHAP. LV.

How Ioseph and Nichodemus did carrie ladders with them to goe vp to the crosse, and ointments to annoint his bodie, and went directly to the mount of Caluarie.

Vspensus est rex in patibulo, vsque ad vesperem & postea depositerunt cadauer eius de cruce, sayth the holy scripture, *Iosue* the eight, as if he would say, The famous captain *Iosue* going to the land of promise, did

rase and destroy the citie of Hay, and crucified the Lord and king of the same citie, and his bodie remained on the crosse vntill the euening, and then *Iosue* commaunded that his bodie should be buried. If we looke into the letter of this historie we shall find, that for *Iosue* to enter into the land of promis, it was first necessarie for him to destroy the citie of Hay, and make it a heape of stones, and crucifie the king which possessed it, and not take him downe from the gallowes vntill the euening, and burie the king his bodie neere vnto a gate, and build an alter where the synagogue should offer sacrifice; all which figure was litterally fulfilled in Christ. What is the land of promis vnto which the Hebrues did tend, but the blisse which the Christians doe hope for?

What is the citie of Hay which did resist *Iosue*, but the wicked synagogue which withdrew her obedience from God? What is it to say that of all the cittie of Hay, there remaineth nothing but a heape of hard stones, but that of all the synagogue there is nothing left, but a few perfidious and obstinate Iewes? What doth it signifie that the people of the Iewes could not enter into the land of Promise, vnlesse they did first crucifie the king of Hay, but that no man could ascend into heauen vnlesse Christ had beni first crucified?

What did it figure that *Iosue* did make a great altar of rough stones not polished, but that Christ would plant his church of simple and holy persons.

And to ad mystery vnto mystery, the holy scripture doth say in the same place, that they did burie the bodie of the king at the entrance of the gate: wherin vve are giuen plainely to vnderstand, that as no man could enter into the cittie, vnlesse he did first touch that princes sepulchre, so no man shall enter into euerlasting glorie, vnlesse he will enter in by the faith of the church. The king of Hay was crucified, and the son of God was crucified; the king remained on the crosse vntill the euening, and vntill the same houre Christ did hang vpon his; at the going downe of the sunne they did burie the king, and at compline time they did burie Christ; hard at the gate they did enterre the king, and neere vnto the Cittie they did burie

burie Christ; insomuch that not only the crosse and death of Christ was prefigured in the crosse and death of the king, but also his holy buriall.

To come then vnto our purpose, howe worthy *Ioseph* was of praise, so worthy *Pilat* was of reprehension; seeing that at the time when hee commaunded Christ to bee crucified, hee asked councell of no man, and when he did take him from the crosse asked the captains aduise: although in trueth, when he did crucifie him, he should haue looked well what he did; and to commaund him to be buried, it was sufficient to say that it was a worke of deuotion. What meaneth this O wicked *Pilat*, what meaneth this, vniust iudge? thy own wife dissuading thee, for medling or hauing to doe with the bloud of this iust man; doost thou venter to take away his life, and doost thou now aske councell touching his buriall? O how many disciples *Pilat* hath, e this day, who in doing of hurt follow their own councell and liking, but if they be persuaded vnto any good thing, they will first (they say) take councell and bethinke themselues of it; insomuch that to doe what they lust, they want not abilitie, but to do that which they ought, they say they want libertie. O my soule, O my heart, how is it possible, that you should return alive from the mount of Caluary, seeing such pittifull misteries? What more pitifull thing can you heare of, or what pouertie is like vnto this in the world, that Christ hath not so much as a shroud but of alms, nor a graue, but borrowed. What riches doeth he leaue behind him, who leaueth not so much as a sheet behind him? What wealth could he possesse in this world; who had not seauen foot of ground for his graue?

To speake more particularly, now that *Ioseph* had gotten licence of *Pilat*, to bury the late crucified, hee gaue part of that great busines vnto old *Nichodemus*, who was also one of Christs secreat disciples, shewing him that now or neuer the houre was come, wherein both of them were openly to manifest the faith and loue, which secretly they did beare that holy Prophet.

These two honourable old men being thus agreed, they prepare all things necessarie for to go to the mount of Caluarie, to burie him who lately died: that is to say, hammers and pinsors, and ladders,

ladders, to take down the body, and a sheet to shroud him in, and also precious oyntments to embalme him, because they knew very well, that the sad mother could haue none of these things, nor money to buy them.

Hauing then deuided their charges and office, it fel to *Iosephs* lot, to buy the sheet to make Christ a shroud, and vnto *Nicodemus*, to buy mirrhe and aloes to annoynt his holy body, al which they did with a most willing mind, and very bountifully, because that as *Plato* doth say. No man dooth reckon of his expenses, when he dooth bestow it vpon that which he loueth.

We do not read (saith *Leon*) that any man did entreat *Ioseph*, or *Nichodemus*, that they would craue licence of *Pilat* to bury his body; nor yet that they would buy oyntments, nor they were not perswaded by any to take him down from the crosse, but that they did it of their own goodnesse, moued with charitie, to let vs vnderstand by that example, that by so much the more acceptable our works bee vnto our Lord, by how much the lesse, they are done at the entreatie of others. *Non apparebis in conspectu meo vacuus*, said God, *Exod.* 23. chap. as if he would say, In the three principall feasts of the yeare, euery Israelite shall goe to my temple to visit him, and to pray; and my pleasure is that none go that pilgrimage, so niggishly or sparingly, but that hee carry alwaies somwhat to offer vnto me in the temple, so that hee shall go to pray, and also carry somwhat to offer.

Origen doth say, that he goeth emptie handed to the temple of God, who is content only to say his *Pater noster* and his *Crede*, which I do not mislike but like; but yet I say that it were better somtimes to giue an almes to the poore, than bee two hours in church vpon our knees.

Billerius saith, That he doth shewe himselfe emptie handed before our Lord, who doth a good worke obstinatly dwelling in sinne; for as God did looke first vpon *Cain*, before he did looke vpon his offering, so our Lord dooth first looke what we are, and then he dooth looke vpon that which we offer. What dooth it auaile thee to offer thy goods to God, if on the other side thou do offer thy soule to the diuell? If thou wilt bee liberall vnto all men, giue that vnto God, which thou diddest giue vnto the diuell,

nell; and to the diuell, that which thou diddeſt giue vnto God: becauſe that thy creator and redeemer, did not die for the deſire of thy wealth, but only for the loue which hee had to thy ſoule. Note (ſaith *Remigius*) & marke well, that the lawe of God dooth not forbid thee to ſhew thy ſelfe before his face, but only that thou ſhouldeſt not preſent thy ſelfe in his ſight with an empty hand: becauſe that before the preſence of our God and maker, all things are regiſtred and preſented, but he dooth looke only vpon thoſe things which ſerue him.

S. *Ierom* dooth ſay, that he dooth appeare emptie before our Lord, who dooth deſire any thing at his hands, not hauing done any ſeruice vnto him before: the which petition the Lord dooth ſeldome heare, and vnwillingly yeeld vnto, for although we be not able to merit his great fauours, yet he would not haue vs do any thing which ſhould demerit and make vs vnworthy of them. Honourable old *Ioſeph* and *Nichodemus*, were none of theſe, the which becauſe they would not breake the lawe, nor goe emptie handed before their king, the one carried mirrhe and aloes, and the other a ſheet to make a ſhroud; inſomuch that like vnto good and faithfull diſciples, with their feet they ſought him, and their tongue confeſſed him, with their heart beleeued in him; with their eies weapt for him, with their wealth ſerued him, and with their hands annointed him. What d[illegible] not he offer, who doth offer himſelfe and all which hee hath [illegible]w ſhall wee ſay that they do go emptie, to annoint the bodie of Chriſt who is dead, who in their hearts do carry him aliue? Who dare ſay that thoſe do go emptie to the mount of Caluarie, which do carry the faith in their hearts, charitie in their bowels, ladders on their ſhoulders, & the ſhroud vnder their arms, oyntments in their hãds, & tears in their eies? O my ſoule, O my heart, buy I pray you, buy a little mirh & aloes, to the end that you may go with *Ioſeph* of Aramathia, to the mount of Caluarie, for now if euer our Lord will ſuffer himſelfe to be touched and handled, embalmed & ſhrouded, & it may bee that in recompence of this ſeruice, that at the ſame hour that you do put him into his graue, he wil raiſe you from ſin.

If you haue no oyntments to annoynt him, O my ſoule, take heede you goe not without tears to waſhe him, for when you

ſhall

ſhall begin to waſh his wounds, he wil begin to cleanſe your ſins.

O who could haue ſeen thoſe holy old men, go from ſtreet to ſtreet, from ſhop to ſhop, to prepare neceſſaries for the funerals. *Pilat* did dwell in one ſtreet, where they went to aske licence; the apothicaries in another, where they bought his ointment; the linnen drapers in another, where they did chooſe his ſhroud; the carpenters in another, where they got ladders; & the ſmithes in another where they hired hammers. Farre greater was the griefe which they had in mind, than the trouble which in bodie they paſſed; and the reaſon was, that becauſe all that which they had to doe, was to be done in great ſecreat, for feare leaſt the wicked people ſhould hinder them; if they had much adoe to find all things, they had much more to diſſemble it.

Seeing then that the euening did drawe neere, and that the ſun was going down, and that the night came on, and that the ſolempnitie of their great Æſter did begin, thoſe two honourable old men, begin to take their iourney to the mount of Caluarie, and that which can not be ſpoaken without griefe is, that all the way they caried the ladders on their ſhoulders, and watred all the fields with their tears. Thoſe who caried a hundred pound waight of oyntments in their hands, and two great ladders on their ſhoulders, and the ſhroud, and pinſors, and hammers, dooſt thou not think my brother, that they ſhould come to the mount of Caluarie very weary, and alſo very ſweatie? What dooſt thou O my heart, why dooſt thou not go after theſe old men, to the mount of Caluarie? If thou go by the path which the people haue made, and by the ſent of the oyntments which theſe do cary, and follow the tears which theſe old men do ſhead, and the track of bloud which Chriſt dooth leaue, how is it poſsible that thou ſhouldeſt not find the loue which thou dooſt ſeeke for, and meet with Ieſus whom thou dooſt deſire? dooſt thou not thinke O my ſoule, that the pathway to Caluarie is greatly priuileaged; ſeeing that it is threſhed & beaten by the wicked, perfumed with ointments, watered with tears, and made holy with the bloud of Chriſtians.

At the very hour when they came to the mount of Caluary, and ſaw the holy croſſe, & him who was crucified on the croſſe,

it was not in their power not to fall down presently in the place, & begin againe to weepe most bitterly, because that there came into their mindes, the great good turns which Christ had done to the people when hee was aliue, and the great hurts which were prepared for those of the sinagogue.

The sun being now down, the light but small, and the distance somwhat long, and their tears very many, the comfortlesse mother, and all her family, did thinke that *Ioseph* and *Nicodemus* had been some other, and that the ladder had been spears, and that they had come a new to thrust her sonne into the body, and not to bury him, the which feare and suddain passion, did cause a new torment in her heart.

When the sad mother and her familie, did know those which came with the ladders, and the cause of their comming, they began to shake off their feare, and come to themselues again, for to say the very trueth, there was none of that familie, which did take any great contentment vntill they did see Christ risen again. But because that among all those which were present, the mother was shee who had the greatest losse, so shee felt the greatest griefe; and therfore did not come presently to her selfe, vntill *Mary Magdalen* did awake her, S. *Iohn* speake vnto her, the old men salute her, and the sweet ointments comfort her. O who could haue seene, those which came newly to the funerals of Christ crucified, and those which before remained with the dead body, how they did weepe, how they did sigh, how they did sob, how they did sown & grow dumb; insomuch that in that sorrowfull hour, words did faile them, and tears abound. If they would haue risen from the ground, their feet did tremble vnder them, if they would haue spokē, their tongues were dumb, if they would haue beheld one an other, their eies did run ouer with water; if they would haue lifted vp the ladders, their arms fel down; insomuch that there was nothing in any of them, which had more life, then the faith which they did beleeue, the hope which they did trust with, and the charitie they went withall. How wouldest thou O my soule, that any of them should haue life, seeing the giuer of life dead before their face? Thou must know, that the heart which dooth loue, dooth not liue in himselfe, but in that

which

which he doth loue, & therfore if they did loue Christ more thē themselues, and Christ was dead on the crosse, howe wouldest thou haue any of them aliue? what wouldest thou haue me to say more, but that *Ioseph* and *Nicodemus* were so astonied, that they could not once comfort the mother, nor the weeping mother bid them so much as welcome. Often-times the comfortles mother, went about to giue them thanks for their comming to bury her sonne, and they to say to her, I am sory to see your son crucified there; but as the one and the other was speaking the words out of their mouthes, the sobs did breake them off, and their aboundance of tears did drowne them. In so narrow a straight as this is, and in so dolefull a misterie, it is reason that my pen should make some stay, and giue my soule licence to meditate, and that which shee can meditate on anew is, to see that with ouermuch weping the haire of her eie lids was burnt away, and all her handkerchers wringing wet with wiping her eies.

O how little I haue said, in saying that her kerchiefs were wet, I might say better that they were bloudied, becausе that the bloud which did run from those holy vains, did dy her kerchiefs, and goe through her bowels.

What more wilt thou heare O my soule, but that in that lamētable houre there wanted graues, and there were dead persons to burie? How should we reckon the sad mother, the weeping *Magdalen*, the comfortles S. *Iohn*, and *Salome* his aunt, and all the other fatherlesse family amongst the liuing, hauing before their eies their sweet loue dead? O good Iesus, O the loue of my soule, where but here was that verified, *Sinite mortuos sepelire mortuos*, seeing that there was no man found to burie this thy dead body, but such as were dead? When but in that day, where but in Caluarie, who but thee, howe but weeping, why but for thy death, was the dead man buried by the hands of the dead.

CHAP.

CHAP. LVI.

How our Lord was taken down from the croſſe, & put in the lap of his ſad mother, and of the teares which were ſhed ouer him.



Aſcendam in palmam & apprehendam fructus eius, ſaith the ſcripture *Cant.* 7. as if hee would ſay, I will take a verie high ladder, and I will clime vp to the top of the palme tree, where I will gather and eate all the dates which I ſhall find vpon the tree. In all deuine and humain learning, alwaies by the palm tree is vnderſtood, victory; and the reaſon is, according to the opinion of *Plinie*, becauſe that as in the palm tree, although you tie the higheſt bud vnto the loweſt root, yet you cannot breake him, ſo the heart of a valiant and ſtout man, will rather yeeld to bee torn in peeces, then ſubdued and ouercome: And that this is true, in ſacred and humain learning, it is eaſily ſeen, conſidering that in the *Apocal.* all the martyrs had palm trees in their hands, and all thoſe which entred into Rome in triumph, had crowns of palme boughs vpon their heads. *Origen* vpon the *Cant.* doth ſay, What palm tree hath there been, or euer ſhalbe in the world, like vnto the croſſe of Chriſt, on the which hee did triumph ouer the world, and ouercome the diuell? O what a great difference there is betwixt the palm on which the ſon of God did triumph, and that which the people of Rome had for their triumph; for if we giue credit vnto *Titus Liuius*, the captain of Rome could not triumph with a crown of palme, vnleſſe he had firſt ſlain ſome enemie with his ſpeare: but holy Ieſus not hauing ſtroaken any with a launce, did triumph with the palm. O glorious palm tree, O bleſſed croſſe, on the which thou my good Ieſus, haſt hanged the diuell, crucified ſin, done iuſtice on the world, killed thy own life, ſhed thy bloud, buried my ſins, planted thy church, and alſo opened vnto vs thy glory. It doth wel appear, O good Ieſus it doth wel appeare, that

no man euer hath, or euer ſhall triumph as thou haſt triumphed, ſeeing that thou dooſt not hold vp the palm tree of the croſſe, on the which thou art lifted vp, but the tree thee; to let vs vnderſtand therby, that the croſſe did firſt triumph ouer thy life, before that thou diddeſt triumph ouer our death.

In that, that there was but one tree and much fruit, wee are taught that if we will confeſſe a trueth, that from the beginning of the world, vntill the latter day, no man ſhall euer be ſaued, vnleſſe he haue eaten of the fruit of that palme tree, that is, the old fathers prophecying that hee ſhould come, and thoſe which are preſent confeſsing that he is dead. What other thing is the fruit of the palm, but his ſacred fleſhe; and his precious bloud? It is now time for vs to lay ladders to this tree, and to gather the fruit of it, ſeeing that the ladders are brought, and the gatherers already come. Being now aweary of weeping, our lady and her family, with *Ioſeph*, and *Nicodemus*, began to take order howe they ſhould go vp to the top of the croſſe, and let down the body of Ieſus crucified; becauſe they had but a very ſhort time left to annoint the wounds of the dead body, and to ſhroud him, and put him into his graue. Honourable old *Ioſeph*, and *Nicodemus*, hauing firſt asked leaue of the virgin, and demaunded the opinion of S. *Iohn* and *Mary Magdalen*, with their knees on ground, & their gray heads vncouered, with great reuerence did kiſſe the croſſe, and worſhip him who was crucified; inſomuch that good Ieſus, was put on the croſſe by the hands of infidels, and taken down by the hands of the faithfull.

Hauing thus worſhipped and done their due reuerence, they ſet vp the ladders againſt the croſſe, they caſt certain towels on their ſhoulders, take pinſors in their hands, & each of them a hammer at his girdle, & this being done, they go vp by little and little, the one on the one ſide, and the other on the other, not without great lamentation of thoſe which did look on, nor without great ſighs of thoſe which went vp. Being gone vp vnto the top of the croſſe, as they beheld their Lord and maiſter, and ſaw his face pale and wan, his eies turned in his head, his brain ſpurted out, his ſhoulders opened with ſtripes, his vains broken, his hair torn and pulled off, his skull boared through, his bones out of ioint, there fell ſuch

a great feare and paſsion vpon them, that they were almoſt ready to fall from the top to the ground. *Ciprian* vpon the paſſion of our Lord doth ſay, That the butcherie which was vſed in the paſſion of the ſon of God was ſo cruell, & the quantitie of bloud ſo great which they drew out of his holy vains, that although there be very much written in this matter, yet it is much more that our Lord did ſuffer. O my ſoule, O my heart, why do you not diuide your ſelfe in the middeſt in this inſtant, becauſe the one halfe may goe vp with *Ioſeph* to take downe Chriſt, and the other halfe remaine with Saint *Iohn*, to comfort the mother? Vpon *Iacob* his ladder the angels did goe vp and down ſinging, and by *Iofephs* ladder, do you goe vp and downe weeping, for as in heauen they can do nothing but ſing, ſo on the mount of Caluarie we can doe nothing but weepe. O glorious trauell, O happie iourney to goe vp and downe that ladder, ſeeing that on high we ſhall find Chriſt crucified, & below the mother diſmaid. What wouldſt thou haue, or what doeſt thou ſeeke for, O my ſoule, in this miſerable world, or on this mount of Caluarie, ſeeing thou doeſt there find the mother of God, and meet alſo there with Ieſus crucified? The firſt thing then that *Ioſeph* and *Nichodemus* did labour in, was, to pull out the cruell nailes, with the which his hands were nailed, and that which cannot be ſpoken without tears, is, that becauſe the bloud was alreadie conicaled, and his fleſh ſhrunken together, they could not draw the nailes out of his hands, nor looſe them from his wreſted ſinnews.

Of ſet purpoſe the Iewes had made great nailes, and of mallice had boared ſmall holes; by reaſon whereof, *Ioſeph* and *Nichodemus* were conſtrained to giue the greater blowes, and put more ſtrength to pull out the nailes, the which blowes they did ſtrike vpon the nailes which were in the ſons hands, and the ſame time vpon the mothers heart.

Barnard de planctu Virginis, O good Ieſus, O great *Nichodemus*, for the loue which you beare vnto this dead man, I coniure you, and for pittie I beſeech you, that you would hold your hand a little, and not ſtrike that naile ſo hard, becauſe that as you doe threaten a blow with the hammer, the Virgin is readie to ſowne, and it is not reaſon that if the driuing in of the nailes was the oc-

casion that the sonne did loose his life, that in pulling them out you should also kill the mother.

With great reuerence and dexteritie they did first pull out the naile of the right hand, and then that of the left hand. but yet neither smooth nor cleane, because that euery naile pulled out with him conieled bloud, and flesh sticking to him.

And although the nailes were taken out of both his hands, yet his bodie came not from the crosse, nor the crosse did not part from his bodie, as well by reason of the conieled bloud which did fasten them together, as for the great loue with which they did embrace the one the other, to let vs therby vnderstand, that our good Iesus was not hindered from comming down from the crosse, only by the nailes which nailed him, but also with the loue which he did bear vnto the crosse. O good Iesus, O the loue of my soule (saith *Vbertinus*) all the world seek for loue & liberty, and thou only crucified. If this thy loue be sweet, giue vs part of it, if otherwise giue me leaue to beare part with thee, for thou knowst, O my soule, that there can be no pleasure in any loue, if it be not first communicated to a freind.

And if thou wilt not giue vs part of thy loue, giue vs part of thy dolours, because that in thy house there is neuer giuen vnto any trauell and vexation, but there is also giuen with it some comfort and consolation.

As *Nichodemus* and *Ioseph* vvanted not patience in pulling out the nailes by little and by little, so they wanted not vvisdome to giue them Saint *Iohn* in secret, for if the Virgin should haue seen how they were embrued with bloud, and enameled with flesh, she would either a sowned anew, or haue died there in their hands.

Anselmus saith, The cruell nailes which were in our sauiours handes they did gently knocke, tenderly handle, easily remoue, and with many teares make cleane. *Barnard* doth say likewise, that *Ioseph* and *Nichodemus* did pull out no naile but they did make him cleane, keepe him, and weepe ouer him, insomuch that if Christ did water the crosse with bloud, they did water him with teares, O happie watch towre, O glorious ladder, not of *Iacob* the blind, but of Christ the crucified, by which the angels doe not descend

descend from heauen as they are wont, but by which men doe ascend to heauen, which before they could not: because the son of God did not die because any man should fall, but because al men should rise.

His open shoulders being vnglued from the crosse, and his vnioynted armes beeing losed from the nailes, as the dead bodie did waigh altogether vpon his feet, *Nichodemus* did hold him aboue, and Saint *Iohn* did hold him vp below, in so much that Christ did sustaine and hold vp their soules, and they did sustaine and hold vp Christ his flesh. O my heart, O my soule, doe you not see that it is now time to awake, & to watch, & also to weep? the misteries of your God and Lord, are brought so far forward, that to perform them all, it sufficeth not that you deuide your selues, but you must also quarter your selues, and that into four quarters, the one to be with *Nicodemus* on the top of the crosse, and the other with Christ on the crosse, the other with the sad mother by the crosse, & the fourth with the pensiue family about the crosse; insomuch that if you will not be crucified, O my heart, as was our redeemer, you shall be quartred like a malefactor. In the mean time whilst *Nicodemus* aboue did hold the dead body vnder the arms, & S. *Iohn* hold him vp at the feet, good *Ioseph* did busie himselfe in taking out the nailes little and little, because the Virgin should not perceiue him, or at the least should not see him. Because the feet are naturally full of sinnewes, and the naile with the which they weare nailed, strocken through them both, it could not be done so cunningly but that the Virgin should perceiue it; and if perceaued, much more bewailed. For if they did pull the naile out of the sonnes feet, they did pull him also out of the mothers heart. His hands and feet being vnnailed, and his shoulders losed from the crosse, with cleane towels, and pittifull teares, they let downe by little and by little the dead bodie, and put him in the sorrowfull mothers lap; a thing most pittifull to behold, and very lamentable to rehearse. *Vocate agricolas ad luctum, & eos qui sciunt plangere ad planctum*, saied the Prophet *Amos* in the eigth chapter, as if he would say, Call all labourers hither, to the end that they may put on mourning apparell, and cal al those which know wel how to weep, & let them come to make a great

lamentation, becauſe that on this day on the mount of Caluarie, are celebrated the funerals of an honourable perſonage, vnto the which all which come ſhall be admitted, and all which weepe very acceptable. The prophet doth ſpeake very circumſpectly in this place, ſeeing that in his proclamation he doth force no man, but entreat & inuite, and that not all men, but only labourers, neither doth he command them to come well clothed, but put on mourning garments, nor ſing euenſong but ſhead teares, nor yet that euery man ſhould weepe, but only ſuch as knew well how to weepe. As touching the firſt he ſaith: *vocate*, and doth not ſay *adducite*, that is, that they be called and not drawne; becauſe that the workes of mercie and charitie, as to burie the dead and heale the liuing, are not meritorious vnleſſe they be voluntarie.

And he ſaith *vocate agricolas*, and not *deſides*, that is, that for to honour the funerals of his ſon they ſhould call labourers, and not plaiers: becauſe the Lord will not truſt the bodie of his welbeloued ſon with ſuch as wander & loiter in the world, but with ſuch as labour and trauel in his church. And he ſayth, *vocate ad luctum*, and not *ad lætitiam*, &c. he inuiteth them to mourning, & not to mirth; wherin he hath great reaſon, for if in this vnhappy life we meet vpon any thing which giueth vs beſt, wee do ſtumble at a thouſand which doth yeeld vs torment. And he ſaith *ad planctum*, & not *ad gaudium*, that is, that none go to the buriall of his ſon to laugh, but to weepe; the which our Lord doth command in reſpect of the honour and death of his ſon, which doth deſerue by all men to be lamented and wept, and of none forgotten. And laſt of all our Lord doth ſay, *vocate ad planctum illos qui ſciunt plangere*, that is, call ſuch as know how to mourne and bewaile, and no others; which he doth ſay in reſpect of ſome which doe weep, and are ſorrie at euery thing, not knowing why they doe weepe, nor how they doe weepe, nor for what cauſe they doe weepe.

Saint *Ierom* vpon theſe words of the prophet doth ſay, That becauſe our Lord doth call only ſuch as know how to weepe, it is a token that thoſe are not acceptable vnto him which know not how to weepe: and therefore according vnto this reckoning, all our tears are not gratefull to our Lord: becauſe that to tell thee the truth my brother, he doth not ſo much regard the teares

which

which we ſhead as the bowels and heart we haue. What doth it auaile him to vveepe vvho doth not weepe for thee and thy croſſe? What fruit doth he reape of his weeping, vvho in the armes of thy mother bewaileth not thee? What ſhal we ſay that he doth know, who knoweth not to weepe for thee in thy mothers lap? Seeing then it is certaine that thou doeſt call none to vveepe but ſuch as know how to weepe, we may iuſtly ſay, that he knoweth well how to weepe, who knoweth how his owne ſins to amend, and haue the paſſion of his God in remembrance. Liſt vp thy heart O my ſoule, and thou ſhalt ſee on the top of the croſſe, *Nicodemus* hovv he doth vveepe, thou ſhalt ſee at the foot of the croſſe, the ſorrowfull mother in a ſowne, thou ſhalt ſee the croſſe embrued vvith bloud, thou ſhalt ſee the whole family vveeping, and aboue all and more then al, thou ſhall ſee dead Ieſus caſt vpon his mothers lap, and pearced through the middle of his heart.

Barnard vpon the paſſion of our Lord doth ſay, that for three bare houres which our Lord had the croſſe for his reſting place, he paied deerely for the hire of it, ſeeing that when hee came downe, he left it part of his fleſh, left it part of his skinne, and left it part of his bloud, in ſo much that of euery thing vvhich he tooke to the croſſe, he imparted ſomwhat vvith the croſſe. What did he leaue vndeuided, ſeeing that vvith the croſſe he deuided his owne life.

CHAP. LVII.

How that the funerals which Ioſeph made his father Iacob, were a figure of thoſe which Ioſeph of Aramathia ſhould make our redeemer.

Condituꝫ aromatibus repoſitus eſt in loculo, ſayth the holy ſcripture, Geneſis. 50. as if he would ſay, The patriarke *Iacob* being dead in the kingdome of Ægypt, his ſonne did annoint him with odoriferous ointments; vvhich vvere in property preſeruatiue, in quality ſweet, and in eſtimation

very pretious. And when his body was wel embalmed and anointed, they did put him into a new cofin, to carrie him with great pompe and ſolempnitie vnto his graue. *Ioſeph* did goe with the bodie of his father *Iacob*, from the kingdome of Ægypt, to the kingdome of Paleſtine, where he did burie him, beſtowing great coſt on his funerals, and many tears ouer his body. This is a very pleaſant figure in that which it doth containe, and full of myſterie in that which it doth repreſent, becauſe that vnder it is contained, the maner that was obſerued in embalming a dead bodie, & the order which was vſed in carrieng the ſame to the graue; the which is one of the moſt pitifulleſt ceremonies which is found in all ſcripture. *Chriſoſt:* vpon S. *Mathew* doth ſay, That as the works of the ſon of God were in number many, and in dignitie great, ſo the figures which were before him, were alſo in number many and in value very Heroicall: and thereupon it is, that the ſon of God did neuer any notable worke vvhich was not prefigured, nor there did neuer any figure goe before of him which was not fulfilled. S. *Auguſtine* in an homily doth ſay, As the thing figured doth exceed the figure, and the figure commeth behind the thing figured: ſo without al compariſon, the works which the ſon of God did, were of greater perfection, then al the figures which went before him.

As much as the kernell doth excell the ſhell, the marrow the bone, the flowre the bran, the gold the droſſe, ſo much Chriſt doth exceed all which was a figure of him. *Origen* vpon *Exodus* doth ſay, That the works of the ſon of God doe tend to higher matter then we doe thinke for, and are riſen to to a higher ſtile then we do vnderſtand, becauſe that al that which the patriarkes did, may be imitated, and all which the prophets did write may be vnderſtood, but the great miracles which the ſon of God did, neither the angels can vnderſtād nor men perfectly imitate. And becauſe we may not ſeeme to ſpeake at pleaſure, we will ſpeake of ſome figures of the holy ſcripture, in vvhich we may ſee, how far better they were fulfilled then figured; and how that all vvhich vvent before Chriſt was but a ſhadow, and Chriſt only the truth. When yong *Iſaac* did carrie the wood on his ſhoulders to the mountaine to be ſacrificed, it was a figure of Chriſt, who

ſhould

ſhould beare the croſſe on his backe, on which he ſhould die: but Chriſt did far better accompliſh it then the figure which did prefigure it. becauſe *Iſaac* did returne to his houſe aliue, but holy Ieſus did abide on the croſſe dead. The ſerpent of braſſe vvhich was erected in the wilderneſſe, was a figure of the croſſe of Chriſt on the mount of Caluary: but the croſſe did far better perform that which it did pretēd, thē the ſerpent that which it did figure, becauſe the ſerpēt did only heale the biting of the body, but the croſſe of Chriſt doth heale the woūds of the ſoul. Whē *Moiſes* did bring the ſynagogue out of Ægypt, it was a figure of the libertie which God would giue his church: but Chriſt did better fulfill it then *Moiſes* prefigure it, becauſe *Moiſes* did bring them but vntill the deſert, but the ſon of God doth carrie vs vnto heauen. King *Pharaoes* cupbearer and baker, were a figure of the good theefe and the bad vvhich did ſuffer vvith Chriſt: but Chriſt did far better fulfill that figure, then it was before prefigured, becauſe the cup bearer within three daies ſerued againe at his maſters table, but the good theefe the ſame day went with Chriſt to glorie. Loe then prooued, how far more excellent the roſe is, then the thorne, the fruit then the leaf, the truth then the dream, the ſpirit then the letter, & the church thē the ſynagogue. When the ſon of God did ſay, *ſcrutamini ſcripturas quia ipſæ teſtimonium perhibent de me*, he did very plainly aduiſe vs, that if vvee ſhould not read the ſcriptures with very great diligēce, we ſhould neuer vnderſtād the myſteries contained in them: for we muſt not thinke that if a mā be able to read thē that he is preſently able to vnderſtand thē. To ſearch out a matter as Chriſt doth command vs, we haue need to haue great care to ſeek it, time to find it, light to ſee it, vnderſtanding to know it, wiſdome to keepe it, and alſo loue to enioy it. Comming then vnto our purpoſe, one of the figures wherin the ſon of God hath ben liuelieſt figured, is of this great patriarke *Iacob*, amōg the old fathers very honorable, & among the patriarkes moſt renowmed, and therefore the angell did tell the Virgin, That her ſonne ſhould raigne in the houſe of *Iacob*, not making any mention of *Abraham*, although he were a holy man. *Iacob* was at variaunce with his brother *Eſau*, touching his fathers inheritaunce: but Chriſt

at greater with the synagogue touching the preheminence of his church, but as in the end *Iacob* did buy the first birth and inheritance of *Esau* for a messe of broth, so Christ did buy the inheritance of glorie with the bloud of his owne proper vaines. For the space of fourteen years good *Iacob* was enamored of faire *Rachell*, and thirtie three yeares the son of God was enamored of his church; but the loue of the one did exceed the loue of the other, because *Iacob* was troubled with nothing but with loue only, but the sonne of God was not troubled only with loue, but also with greife and punishment. His eies blind, his arms acrosse, enuironed with children, and loaden with yeares, the great patriarke *Iacob* did die in Ægypt: and in like manner, his eies dashed out, his arms nailed, compassed with theeues, and loden with merits, Christ died in Caluary. At the point of death & with the sign of the crosse, *Iacob* did take away the heritage from his nephew *Effraim*, and gaue it vnto *Manasses*: and in like maner in the last houre, and vpon the tree of the crosse, Christ did disinherit the synagogue, and giue the right of the inheritance to the church.

Iacob entred very rich in gold, siluer, and cattell, but they brought nothing out of Ægypt vnlesse it were balmes to embalm him, and ointments to annoint him: so the sonne of God came into this world very exceeeding rich, but went out of it very poor, seing they did embalme him with other mens balme, and shrowd him in a borrowed sheet.

Seeing that we are now come with our figure vnto the thing figured, it is very expedient for vs to say something how the son of God was ointed with ointments, and how he was shrowded in the sheet, and how he was bound with a towell, and how he went vnto his graue, and how he vvas mournfully lamented by all his familie.

Before all other things I summon you O my eies, and coniure you O my my fingers, the one that you cease writing, and the other that you vveepe bitterly in this pittifull and lamentable case which we haue now in hand, and which we begin now to weepe. I warn you also O my soule, and call you O my heart, that you come to the funerals of the sonne, and to honour the mother, for we haue two dead persons in our hands, that is, the dead

heart.

heart of the mother, and the pearced body of the ſon. The laſt paine and trauell, the laſt diſpatch, the order of his buriall, the annoynting of the bodie, and the griefe of the mother, what fingers are able to write, what heart thinke, what eies weepe and lament? O ſad funerals, O lamentable exequies, conſidering that they were not celebrated in the church, but in the field, not with liglit, but in the darke and by night, nor by the clergie, becauſe they were fled, nor with ſolemnitie, but priuatly, nor with ringing of bels, but with ſheading of tears.

The Auſthor followeth the ſame matter.

THe ſons bodie being put in the mothers lap, and the mothers heart being with the ſoule of the ſon; as the night did draw neer, and the time wax ſtraight, to take order for the embalming of the body, and carry him to his graue, *Nichodemus* and *Ioſeph* were ſtroaken with great pittie, when they ſhould ſeperat them, and were aſhamed to aske for his body of his mother. The two honorable old men, on the one ſide did behold the ſon how hee lay, and on the other, the mother what countenance ſhee bare, they did look to the time which was now at an end, and the night which was come vpon them; inſomuch that neceſsitie did conſtrain them to ask for the bodie, and pittie did inuite them to bewaile him.

Howe ſhall my tongue bee able to ſpeake, or my pen bee able to write all which paſſed in this inſtant, and that which the ſad mother did ſee, and my heart not conſume away with ſighing, & my eies grow blind with weeping? The old men did look the one vpon the other, and although they did vnderſtand the one the other, yet they did not ſpeake the one to the other: for at the very inſtant when they would haue ſpoaken, the ſobs did cut them off, and the teares did hinder them. What wilt thou haue me to ſay, but that the heart enforcing him to ſpeake, the mouth was ouercome preſently, and filled with tears and ſighs. *Ioſeph* then as being the moſt ancient of them, and S. *Iohn* moſt familiar with her, with many tears in their eies, vttered theſe words.

The time dooth not ſuffer vs ſweet Lady, to ſpeake, and diſ-

courſe

courſe of that which your ſonne hath ſuffered, nor of that which you haue endured, for if you haue loſt a ſon, wee haue alſo loſt a maiſter, and ſeeing the loſſe is common vnto vs all, let vs ſurceaſe our ſpeech vntill another time.

You know Lady, that the ſaboth is at hand, the night come on, the citty far off, the ointments ready to diſſolue and melt, & yet conuenient that the body ſhould be oynted, and the ſhroud not ſowne, by reaſon wherof we beſeech you, to giue vs the body to ſhroud, and licence to annoynt him with theſe oyntments. As they did ſpeak vnto her with many tears, ſo ſhee anſwered them with many ſobs, ſaying, O honourable *Ioſeph*, O louing coſen, tell me I pray you, what hurt I haue done vnto you, that you ſhould take my ſon from me? If you will bury him, I yeeld my conſent, but where can hee bee better buried, then in the bowels of his mother? If the eternall father hath taken his ſoule becauſe he did create it, why doe you not leaue his body vnto his vvofull mother, who brought him into the world? If you will bury the ſon, burie the mother alſo with him, for her heart is not able to ſee him die, and alſo to ſee him buried. Whether ſoeuer you go to burie my ſon, you ſhall alſo take me to bee buried with him; for why would you be ſo cruell and inhumaine, as to burie me without a ſoule, as you do burie him without life? ſeeing it is certain, that the heart of the louer, doth rather liue wher he doth loue, then where he dooth giue life; why will you take him out of my arms, with the which I embrace him, ſeeing you cannot ſeperat him from my heart, with the which I loue him? O honourable *Ioſeph*, O *Nichodemus* my truſty friend, do not you knowe that his father hath taken his ſoule, that the earth hath drunke his bloud, that the hangmen haue deuided his garments, that death hath taken away his life, and that vnto me wretched woman, there hath fallen nothing, vnleſſe it bee his fleſhe torne in peeces.

Seeing there hath chanced no other inhetitance vnto me, but this torn fleſhe, this pittifull fleſhe, this ſlain fleſhe, this fleſhe pearced; why are you ſo cruell, as to take this my inheritance from mee, and carry him ſo quickly vnto the graue? Doe you not thinke you carry him too timely to his graue; ſeeing that

before

before he knewe what it was to haue a house, hee knoweth what his graue dooth mean?

O my sweet sonne, O my perfect trueth, O my soueraign vertue, O my chiefe loue, and O my last griefe, who, when, and howe, was hee able to take away thy life, O my life? Did the world find no other, on whom hee might make an anotomy, but on thy flesh, O my soule? Why did not the world content himselfe, to see the works which thou diddest, and heare the words which thou spakest; but must also see the bowels which thou haddest?

And when did they see thy bowels, but when they did open thy bowels with a speare, and breake thy shoulders with stripes? O sacred flesh, O holy bloud, O life without spot, O profound wisdome, O infinit charity, O holy head, who durst flay thy skin, and who so bould as to boare thy brain? O cruell bulrushes, O sharp thorns, how durst you shut vp your selues in this holy head, in the which, the eternall father hath put to keepe all his glory? O beautifull face, O bright countenance, O image of life, O portrature of glory, O blessed visage, how hast thou chaunged thy self so much, and how art thou remoued from that that thou wast, when thou diddest make of the stable in Bethleem heauen, and of the Inne paradice? O holy breast, O golden side, O hidden secreat, O inflamed heart, O inspeakable loue, what haddest thou done vnto the world, or what had I committed against thee that with one blowe they should open thy side, and breake my bowels?

O cruell speare, O faithlesse iron, howe were you so ventrous, as to giue so cruell a thrust, in so holy a flesh, and so inhumain a wound? O the light of mine eies, O the rest of my life, howe is it possible, that I hauing giuen thee nurriture with my milke, and maintained thee with my distaffe, thou shouldest nowe leaue mee, my head loaden with gray hairs, my eies full of teares, my house enuironed with enemies, and my heart burthened with cares? O my sonne, O the loue of my heart, hauing seene, that thou hast redeemed all the world, I doe thinke my labour well bestowed; but yet in the end, perceauing my selfe to bee a mother, and that so woefull a mother, I

can

cannot but greeue, to see that I am an orphane without a bride-groome, a straunger from all comfort, alone without a friend, a widdow of my child, & principally in the power of my brothers son. Had you any thing else more readie at hand, then to commaund in your testament, that I should be bequeathed vnto your cosen german? Why did you not bequeath him one of your coats, or the crosse on which you did die, or the crown with the which you did your selfe honour, or the nails which gaue you torment, or the vineger which caused your end, or the bloud with the which you do redeeme vs, seeing that these things are the greatest riches of your inheritance, and the true badges with which you redeemed the world? Seing by you I am the daughter of the father, the espouse of the holy ghost, the princesse of heauen, and the queene of the world, why do you dispose of an other bodies goods, and bequeath that to your cosen german which is none of yours? For one man to bequeath another his goods is tollerable, but to bequeath the mother, which bare him in her wombe, is not sufferable; because it would not bee iust to giue a legacie vnto strangers of the mother, which nourished vs at her breasts.

Glorious S. *Iohn* seing that all the bewailing and lamentations, which his own aunt did make, was a complaining of that legacy, thought good to make her an answere, or rather to comfort her, for he did rather desire to see his aunt deliuered of griefe, then his own person bettered, S. *Iohn* said vnto her: O sea of passions, O depth of cares, O my holy aunt, O my blessed Lady, is it not now time that thou make a foord of thy anguishes, which molest thee, and cut off the tears which make thee blind? Do you not see, that excessiue loue and ouermuch griefe, do make you forget where you are, that is, on the mount of Caluarie, & not take heed with whom you speake, that is to say, with a dead bodie? Seeing that this body who you do talke with, is both dombe and blind, howe is it possible, that he should speake to you, or see you? Let these tears thē cease, let these sighs go no further, let these griefs be cut off, and let these complaints haue an end, because that in such a dismall day, and in so short a time, it is to be beleeued, that seeing the father would not heare the sonne beinge aliue, that

neither

neither the son wil heare the mother, being already dead. What meaneth this O my lady, what meaneth this? when the elements are troubled, when the heauens are afraid, whē the graues are open, and when those which are alive, are amazed and astonied, do you settle your selfe to reason with the dead? when your son and my maister, did giue vp the ghost this euening vpon the crosse, hee gaue you no charge ouer the dead, but ouer those which were alive: and do you make no reckoning of the liuing, and reason only with one that is dead? If it seeme a hard matter vnto you, to change a son for a kinsman, & the maister for the disciple, take no griefe at all therby, for from this present hour I renounce the tutelage which he did giue me, and forsake the legacy he did bequeath me. That which I desire of you is, that you marke with what faith, these old men are come hither, in what daunger they haue thrust themselues, what charges they haue been at, and how the time is short, and the great saboth already entred; and that seeing for your son, they do spend their wealth, be not a cause that by your means they loose their life.

O sad man that I am, what dooth it benefit thus to rub your eies, to wring your hands, to shead so many teares, and vtter such pittifull words, but to cause vs all to lose our liues, and your son to want a graue?

O eternall father, O my maister and blessed Lord, why dooth not the one of you succor his daughter, and the other of you his mother, in this sorrwfull houre; in which, in a manner of a contention, and on a vie, she will weepe vntill she haue not leaft one teare, as hee did shead his bloud, vntill there was not leaft one drop. And dooft thou not know that the sorrowfull heart dooth die weeping, as the body dooth die fighting? seeing that thou art the mother of his children, the inheritrix of his dolours, the fulfiller of his legacies, the secretary of his secreats; seing he did die because wee should liue, why wouldeft thou haue vs to die this night all in this place? with his own proper death, he did buy our life, and wilt thou with our life, buy thy death? The Iewes did not kill vs with their weapons, and wilt thou drowne vs in thy tears? If thou die and wee die, howe is it possible that the dead should burie the dead? Make thy commodity of the time O my

aunt,

aunt, and wade with thy vnderſtanding, for thou ſhalt neuer, or very late, find ſuch honorable old men, who wil ſerue thee of free coſt, giue thee ointmẽts for nothing, lend thee a ſheet for nothing and alſo help thee to weep the death of thy ſon of free will. Behold my lady and aunt, the ſun is now down, the day is ended, the night doth charge vs, the darkneſſe doth make haſt on, and the body is not yet carried to the graue.

The water is at hand to waſh him, the oyntments are here to annoynt him, the ſwathing clothes are brought to bind him, the ſhroud is ready to wrap him, there reſteth nothing, but that your eies would leaue weeping, becauſe we may begin preſently to annoynt him.

The author goeth forward and ſpeaketh of the annoynting of Chriſt.

O High miſtery, O diuine ſecreat, what heart is able to think, or what tongue able to vtter the pitiful warre, the doleſull ſtriſe, which paſſed betwixt the virgin and S. *Iohn*, and betwixt the mother and the old men, becauſe that they would haue buried the dead bodie, and ſhee would not; but would enioy him longer time. O glorious ſtriſe, O happy contention, where loue on the one ſide, and holy zeale on the other, do debate the matter; whether they ſhould lay the dead body in the heart of the mother, or bury him in the centre of the earth.

The mother dooth ſay, that he doth belong vnto her, becauſe ſhe did bring him into this world; the earth doth plead that not, but vnto her, becauſe of her hee was formed; and that which is moſt of all to be wondred at is, that the ſad mother dooth weep, to ſee that they take him from her, and the earth in a maze to ſee that ſhee muſt receaue him. For pure feare and reuerence, the riuer Iordan did open a paſſage to the Arke of the teſtament, and ſhould not the earth bee aſtonied, and in a feare to receaue into her the body of Chriſt? The end of the ſtriſe was, that the doleſull mother did yeeld the body to bee buried, and they did leaue her a little more time to bewaile; inſomuch that her loue was not iniuried, nor their zeale offended.

O my ſoule O my heart, why do you not goe betwixt them and part the fray; ſeeing you ſee them take hold of the dead bodie to burie him, and the mother hold him faſt, loth to depart with him?

They demaund his body with mild words, and ſhee detaineth him with pittifull teares, for they thinke the time long vntill they bury him, and ſhe very ſhort to enioy him. But what ſhall I ſay more vnto thee O my ſoule, but as they had no great deſire to importune her, ſo ſhe had not now much liſt to reſiſt them, and in the end they bought the bodie with the price of their teares, and with the like ſhee kept it a great ſpace. O good Ieſus, O the loue of my ſoule, howe far more dearer thy mother did ſell thee being dead, then *Iudas* did ſell thee being aliue, for *Iudas* did giue thee for thirty pence; but ſhee did not giue thee but for many teares.

What meaneth this O good Ieſus, what meaneth this? Muſt all the torments of neceſsity be doubled in thee, hauing been but once in all other martyrs? Thou diddeſt ſuffer two agonies, the one in the garden, and the other on the croſſe; thou diddeſt ſuffer two deathes, the one of thy paſsion, and the other of compaſsion; thou waſt baptized twiſe, once with water in Iordan, and another time in Caluarie with bloud; and thou waſt ſold twiſe, once for exchange of money, and another time for the waight of teares & ſighes: buy then O my ſoule, buy of the mother, the ſon; buy of the inheritrix, the dead body; buy of S. *Iohn*, the maiſter; buy of *Nicodemus*, a friend; the which buying is done not with aboundance of wealth, but with the purity of conſcience. Now that the virgin gaue them licence to annoynt the dead bodie, and when they determined to bury him, all men came about him, and all that ſorrowful company did enuiron him as a ſwarm of bees without hony, vttering many pittifull words with their tongues, and weeping liuely teares with their eies. What did they not ſay, what did they not weepe, what did they not feele, and what lamentation did they not make, when they ſawe their Lord and maiſter ſo torn and rent?

What eies were able to ſee him, & what toung to extol him, or, who able to behold the body ſo euilly handled, & ſee ſo cruell a butchery.

butchery made of his God. If they did looke on his face, they ſawe it ſpet vpon, if they did looke on his haire, they did ſee it pulled, if they did looke on his ſhoulders, they ſaw them opened, if they did looke on his hands, they ſaw them broaken, if they did looke on his body, they ſaw him ſtripped, if they did looke on his ſide, they ſaw him ſtroaken with a ſpeare. The propheſie of *Eſay*, *Quod a planta pedis, vſque ad verticem non erat in eo ſanitas*, was litterally fulfilled as he did propheſie; ſeing that in the dead body of that dead man, there was no fleſh which was not blacke and blew, no skin not pulled off, no ſinnew not wreſted, nor bone which was not out of his place.

The houre being then come, that they would ſtretch out the dead body, and annoint him, as the ſad mother went a little a ſide, and ſaw that her garment was ſpotted with the bloud of her ſon, there began a new lamentation betwixt them, and a newe martyrdome aſſaulted the mothers heart. Take compaſsion O my heart, take compaſsion on this ſad widdow, conſidering ſhe hath her ſon dead in her preſence, the ground embrued with bloud, and her heart grieuouſly afflicted, I might better haue ſaid broaken in ſunder; for ſeeing (as ſhe dooth) the heart of her ſon deuided, how is it poſsible that hers ſhould remain entire? now O my ſoule, nowe or neuer, thou which art dead, maieſt come to thy God which is dead, for going about as they do to annoynt him, thou ſhalt help the old men to annoint him, and the ſorrowfull mother to moorn for him.

O happie is the ſoule which wilbe there, only in thought, ſeeing that ſhee cannot be there in preſence; becauſe ſhe cannot bee occupied but in keeping the croſſe, or in gathering the bloud, or in weeping with the mother, or in diſſoluing the oyntments, or in annoynting the wounds, or in binding him with cloathes. In ſuch a high ſolempnity, in ſuch glorious funerals, in ſo honourable a buriall, would not (thinke you) all the celeſtiall gouernment be preſent? The ſheet beeing ſpread vpon the ground, in which they would ſhrowd him, and the napkin with the which they ſhould couer his head, and the binding cloathes which they had to bind the body with, they tooke that holy body with great reuerence, and put him vpon thoſe cloathes, ſtreched out at length. And

becauſe

becauſe the tender fleſh of the dead bodie, was newly torne and bloudied, and they hauing no other meane to take him vp and ſtretch him out, but by taking hold of him, ſome reliques of bloud and of his fleſh did alwaies ſticke to their hands, which they did wipe off with the ſhrouding ſheet, & towell which was about his head.

The dead body being laid on the earth, the mother did put her ſelfe at his head, *Mary Magdalen* at his feet, S. *Iohn* and *Nicodemus* on one ſide, and *Ioſeph* and the two *Maries* on the other, becauſe the labour and griefe ſhould be deuided amongſt them all, and becauſe they might equally enioy Chriſt. Now that they had the bodie in the middeſt of them, and that he was compaſſed in by them, kneeling on their knees, and their hands waſhed, and their ſleeues truſſed vp, they began to looke on the vvounds which they had to annoint, and vnſtop the ointments which they brought to annoint him. When they ſaw ſo neer to them the markes of the laſhes, the rupture of the nailes, the blew wales of the buffets, the ſwelling of his vaines, the pearcing of the thornes, the grieuouſnes of his wounds, & the wan colour of his holy fleſh, they fell a new into a maze, and began afreſh to weep & bewaile. That moſt bleſſed bodie of his was ſo wounded, and ſo torne in peeces, that for very compaſsion and pittie, their armes did faile them, the ointments fell out of their hands, and the teares did fall one drop after another downe their faces.

They would haue annointed the body, but they could not lift vp their armes, they would haue ſpoken but they could not wag their toungs, they would haue taken heart, but their ſowning did not permit them, but yet in the end they endeuoured to doe that which they ought, although not as they would.

Becauſe the night did now charge them, and the great ſolempnitie of eaſter vvas novv come in, they determined among themſelues that euery one ſhould take a part of the balme to annoint his wounds, becauſe they were ſo many and ſo greiuous, that they had all inough to doe, and place to beſtow their balms. O my fingers, O my pens, in ſuch a profound miſtery and in ſuch a high worke, as is the embalming of this dead body, ſhall it not be reaſon that you pauſe a vvhile, and gine ouer vvriting, to

the end that my eies settle themselues to weepe a space? It is reason O my soule, that you should sigh, it is reason that you my eies should weepe, seeing that they doe all together annoint him, and all together weepe for him, in so much that he who with most tender bowels doth loue him, with greatest abundance of tears, doth weepe for him. Cease not O my bowels to sigh, and cease not O my eies to make your selues a fountaine of tears, because that in the funerals of your God, there is as great need of water to wash him, as there is of ointments to annoint him. With what thinke you O my soule did those holy old men vnthaw the ointments which were frosen, but with the tears of their eies? What wilt thou know more O my heart, but that at one time, and then in the same moment when the ointments did dissolue vvith tears without, for pure compasion their entrailes did wax soft and tender within? In all the time that they continued their annointing of him, their hands were neuer a wearie, their heartes neuer ceased sighing, nor they neuer gaue of vveeping, and which is most pittifull, that although they did leaue off to annoint, yet they did neuer leaue off to weepe.

What other thing would you haue those old holy men to doe, but on their knees to serue him, with their hands to annoint him, with their eies to weepe for him, and with their heartes to worship him. O good Iesus, O the loue of my soule, who is he who hath no need to annoint his wounds, seeing that thou hadst need to annoint thine? O vvhat a differēce ther is betwixt thy wounds and mine; for thine the lashes and stripes did make, but mine my sins doe cause; thine are wounds of the body, but mine are faults of the mind; but that which is most to be lamented is, that thine are assuaged with ointments, but mine are not made whole without punishments.

With the ointments of loue thou doest annoint thy elect, and vvith the ointments of doulour thou doest cure all the vvicked, in so much that with ointments of gentlenesse thou doest annoint the good, and vvith punishment thou doest heale the bad.

Because the blowes of his body had ben very cruell, and his vvoundes very deepe, there vvas much spent in the annointing

and

and embalming of him, and yet notwithstanding neither their boxes of ointments were all spent, nor the teares of their eies euer drie.

With great bountie, and no niggishnes that holy bodie vvas annointed, and vvept and bewailed, for there were ointments inough to couer him, and tears sufficient to baptise him.

His bodie then being annointed, they wrapped him in the sheet vvhich he vvas laid on, from the head to the feet, and the like they did with a towell about his head, binding vp all his bodie vvith binding clothes, in so much that he was annointed, bound vp, and shrouded, but not yet sowed together.

CHAP. LVIII.

Of the great care which they had in times past to burie the dead, and why the sonne of God did not command his bodie to be buried.

Videns iugulatum iacere in platea, cum sol occubuisset sepelivit eum. Thob. 2. chap. these are the words of the holy scripture, speaking of the care which the good man had to burie the dead, as if hee would say, There was in Babilonia a poore man executed by iustice, the which beeing knowne by *Tobias*, he brought him presently to his house, and when the sun was downe did burie him, Among the workes of mercie the visiting of the poore, and the burieng of the dead are very acceptable vnto God, the which two workes were neuer done by any but they haue ben rewarded for it of our Lord.

When they had slaine king *Saul* in the mountains of Gelboe, king *Dauid* did send many thanks to the inhabitants of Galaath, because they went to the field for his bodie, and afterward burie him for nothing.

The scripture doth highly commend good king *Iosias*, vvho commanded wicked *Iesabell* to be slaine, and afterward to be buried

ried, in so much that like a gracious prince although he depriued her of her life, yet he did not depriue her of a sepulchre. The holy scripture doth likewise cōmend the good patriarke *Ioseph*, who brought his father out of Ægypt to buried in Palestine with great toile of his body, and great charges of his purse. King *Salomon* did inherit the wealth of his father, but did not inherit his pitie and mercy, seeing it is not read that for the death of *Dauid* he did shead a teare, or with pompe and solempnitie giue him his buriall.

Men of old time did make great reckoning of being buried in rich sepulchres, and especially all the nation of Ægypt, wherof *Diodorus Siculus* doth write, that their kings did spend their treasure in nothing more, then in building of rich tombs and sepulchres.

Quintus Curtius doth write that the Sarmates did neuer fight for the defence of their wiues and children, but for the defence of their ancestors tombes, for they would rather die to defend the bones of those which were dead, then for the liues of those which were aliue. The great priest *Simon* did command a stately and rich building to be made in Modin, for the ornament of his tomb; which was a worke in those daies honourable to possesse, and very costly to build. In that proud tombe, *Simon* did burie his brothers, the *Macabees*, and reserued a place for his owne bones.

To come then vnto our purpose, only the son of God, only Iesus crucified, did neither build himselfe a sepulchre when he was aliue, nor his mother knew not where to burie him when he vvas dead; but as he had liued in a borrowed house, he was also buried in a borrowed sepulchre. How should he make to himselfe a tombe, who had not so much as a house to dwell in? on the altar of the crosse, he did remember very well to pray for his enemies, and pardon the theefe his sinnes, but he remembred not to command where he would be buried, because he did rather intend other mens saluation, then his owne buriall.

Seeing thou doest (saith *Theophilus*) commend thy mother to the Disciple, thy church to *Peter*; thy soule to thy father, and thy enemies to his mercie, vvhy doest thou not also make mention of thy graue? Who vvill take thee from the crosse,

crosse, who will put thee in the earth, seeing thou doest leaue no wealth to burie thee, nor place where to put thee? If thy bodie doe remaine vpon the tree, the birds will eat him; if he fall down beastes will deuour him, if they would shroud thee thou doest want a sheet, if they would burie thee thou hast no graue: in so much that for the funerals of thy owne bodie thou hast commanded nothing in thy last will and testament. O how vvell it doth appeare, that the son of God was a Christian, and died like a Christian, seeing hee did little esteeme of all that which he left behind him in the world; which he did well shew, in that that he did possesse nothing when he was aliue, nor appoint himselfe a sepulchre when he did die. By this notable example wee should take example, not to care much whether they doe burie vs in a rich tombe or not, because it is better to goe from a dunghill with poore *Lazarus* to heauen, then with the couetous rich man to hell. S. *Augustine* doth say, That the bodies of many holy men haue been cast into the bottome of the sea, many burnt in great fires, and many deuoured of brute beasts; and yet neuertheless were not they thinke you very holy men, though they did want rich and stately sepulchres? It was very well said of *Anchises* to his sonne *Aeneas* that, *facilius est iactura sepulchri*: for to say the truth, of all the troubles and trauels of this life, it is the least of them all, to want a graue. *Seneca* in his tragedies saith, Which is better for me, to be buried in the entrails of brute beasts, which run in the field, or in the entrailes of wormes which will gnaw me in the graue? Let euery man then haue an eie to that which doth touch his conscience, and not take care how hee shall bee buried, for the poore shall not want some one or other to burie him, nor the rich to inherit him.

In horto erat monumẽtum nouum, in quo nondam quisquam positus fuerat, & ibi posuerunt Iesum, saith Saint *Iohn* in the nineteenth chapter, as if he would say. Fiftie paces from the mount of Caluarie, there was a little garden, wherein there was made a very honourable tombe, the which vvas so new, that neuer any had ben buried in him. If vve doe looke curiously into that vvhich the euangelist doth set dovvne, he doth represent vnto vs the sepulchre of our Lord, vvith very high conditions; for he saith, that it

strong, in building new, and in propertie another mans. All these cõditions were necessarie for the honor of Christ his buriall, for if it had not ben of stone, they would haue said that his Desciples had stolne him away; if it had not beene new, they would haue said that some other had risen againe; and if it had not belonged to another man, they would haue said that all had ben but a fained matter. O poore Lord, O the riches of heauen, did it not content thee that thou wast borne without a house, that thou didst liue without wealth, die vvithout a bed, but doost also bury thy selfe in an other mans graue? O how happie I should be, if thou wouldest burie thy selfe in this my soule, to the end that as thou diddest rise the third day, neuer after to die againe, so she should rise alwaies after to liue.

The graue was without remembrance, the dore vvas open, the stone taken away, the vigile ended, easter come, and notwithstanding all this, neither the holy old men durst touch the bodie, nor the comfortles mother deliuer him. O how far harder they did find it, to loose the mother from the son, then to remoue the stone from the graue, for they were forced to ask him againe on their knees, and buy him with the waight of their teares. O how farre more deerer he did buy vs, then the mother did sell him; for he bought vs vvith bloud, and shee did sell him for tears.

Ioseph and *Nickodemus* vvere in great conflict of mind, to see the son already dead, and to see the mother neere dead, for if any thing should haue happened vnto them, they had no time to burie the son, nor graue to burie the mother. Trouble not thy selfe, O great *Ioseph*, trouble not thy selfe, in thinking where thou shalt burie the comfortles vvidow, for seeing that betwixt her and her sonne, the loue is but one, and the heart one, vvhy should the sepulchre be any more but one?

Those vvhich in one house did liue together, and descend from one kindred, and vvith one amitie and peace entreat the one the other, is it much that they die together, that they end their liues in one day, that one stone couer them, and that one graue should suffice them?

It is most certaine, that the sonne cannot want a graue, nor the

the mother a tombe, for long since he is buried in her bowels, and she the like in his heart.

Al things being in a readines, the brothers sonne said vnto his aunt, The breuitie of the time, the authority of the dead body giueth me courage to entreat you as my aunt, and beseech you as my ladie, that it would please you to deliuer vs the body to burie him, and giue vs license to returne againe to the cittie. The night is darke, easter is come, and the people goe from hence in an anger, and if any vnruly bodie should come backe to iniurie vs, how would you that we should defend the dead body, being but three of vs, when twelue of vs could not defend him when he was aliue? Giue vs leaue then, good ladie, that this misterie may be ended, that this sacrament be concluded, that this secret be laid open, and that this dead bodie may be buried, because that many troubles are cut off when that is done of free will, which shall be done of necessitie. Determine vvith yourselfe, my aunt, to giue vs him, and to swallovv vp this last morsell, seeing the busines doth suffer no longer delay, and also because our members haue no more forces to serue you, nor our hearts strength to comfort you, nor our eies any teares left to weepe with you. O Virgin without any equall, vvhat doest thou answere to so sharpe a demaund? To detain the body any longer, the time doth not permit you, and to deliuer him presently it vvill be a bitter morsell to swallow, and to giue license as they doe desire it, is no lesse then to burie your smart with your loue, and your loue with your smart. As the sad and wearie mothers tears went dropping down, and her words failing her, and in their place anguishes begin to grow, she could answere no vvord at all, but lament anew and weepe most bitterly. Canst thou not content thy selfe (sayth *Vbertinus*) to loue the liuing, but thou most also loue the dead? How canst thou denie vs, but that thou art in loue vvith him who is dead, seeing thou doest worship him on thy knees, and embrace him fast in thy armes?

What meaneth this, O thou freind of God, what meaneth this? Was death able to make an end of thy sons greifs and doulours, and is it not able to make an end of thy loue? O how it doth well appeare, that then death did die, when on the crosse

life

their armes dead, within their hearts they doe carry him aliue. O glorious procession, O happie pilgrimage, in the which the sonne goeth dead, the mother halfe dead, *Nichodemus* sighing, *Ioseph* blowing and breathing, S. *Iohn* weeping, *Mary Magdalen* bewailing, and all the family sorrowing and mourning.

Why doest thou not either depart or part in two, O my soule, seeing vve find such great misteries enery vvhere? Dost thou not see that the angels are astonied, the elements altered, the diuels afeard to see him die who dooth raise the dead, and to see the Lord of the liuing to be carried to his graue? art thou not ashamed to liue, O my soule, thy God going dead, and art thou not much troubled to goe at libertie, thy Lord being shrouded? Do not call thy selfe mine O my heart, if in this procession thou dost not deuide thy selfe, to the end that one part may remaine vvith the bloudie crosse, the other goe with the afflicted mother, the other helpe the dead body, and the other goe before to make readie the sepulchre.

O good Iesus, seeing that thou doest shew thy fauours, they not seruing thee; and doest giue, not hauing any thing giuen thee; and doest helpe, not being helped; vvilt thou not helpe mee to goe to glory, if I doe helpe thee to goe to thy graue? I command thee O my soule, and I coniure thee O my heart that you helpe to carrie the son, and helpe the mother to vweepe, for if there be three which carry him, there are six which weepe for him.

The Author cloudeth now with putting Christ in his graue.

O Pittifull iorney, O sad way; for if the men did goe with the son, the mother did fall downe with the women, and if the vvomen did goe vvith the mother, the dead bodie did fall vvith the men, by reason wherof they did goe on pearcing the heauens with sighes, and watering all those fields with teares.

Albeit that the night vvere very darke, and the vvay very full of wood, yet no man can loose himselfe in the vvay, if he vvill goe that pilgrimage, because it is well marked vvith the bloud

 which

vvhich dooth drop from the ſonne, and vvell vvatered vvith the tears of the mother.

O holy ſtones, O glorious hearbes, O bleſſed earth vvhich is troden vpon in this iourney, ſeeing that all that garden, all thoſe ſtones, and all thoſe hearbes, did deſerue to be made holy, not with the oile of oliues, but with the bloud of his vaines, and teares of her bowels. What meaneth this? Diddeſt thou inſtitute twelue biſhoppes ouer night at ſupper, and doe they carrie thee to be buried vvithout the clergie? Thou being the ſonne vvhich doeſt giue light to the heauens and the earth, is there not to bury thee ſo much as one candle? Why doe they carry thee vvithout a croſſe to thy graue, thou dying a little before on the croſſe? O high miſterie, O ſecret ſacrament, ſeeing that in going to be buried without light, and vvithout the clergie, he doth condempne all vaine and pompeous funerals: in ſo much that as he vvas borne vvithout pride, he vvould likewiſe be buried without coſt.

They vvent on leiſurely vvith the bodie, and novv and then reſted themſelues, for if the ſhortnes of the time cõſtrained them to make haſt, their multitude of tears and vveaknes of body cauſed them to reſt. Thoſe which carried the dead body and which led the doleſull mother, did oftentimes ſtay by the way, not only to reſt themſelues, but alſo to vveepe their fill and vvipe their eies, and that which is moſt of all to be lamented, is, that the ſhrouding ſheet was very ſlacke and wet, not with the dew which fell from heauen, but with the teares which they ſhead from their eies.

With greater deſire to reſt, then to bury the dead body they came at the laſt vvith him to the graue, where they found preſently a new trouble, to vvit, in remouing the ſtone of the monument, and in ſeperating the ſad mother from her ſon.

They deuided the labour betwixt them, the vvomen remained vvith the comfortleſſe mother, and the men began to remoue the ſtone. The maner of the ſepulchre, was in proportion round, in height more then a mans ſtature, in bredth very conuenient, in vvorke engrauen in a rocke, in coulour vvhite and vyron coulour, in coſt ſumpteous, in condition beautiful, in ſtrength

ſtrong,

was not far from the mount of Caluary, and that it was in a garden which was enuironed round about, and that it was wrought out of a rock, and that no man had ben euer laid in him. The wounds of the dead bodie being waſhed with teares, and his glorious body annointed with ointments, and his head couered with a hard kercheife, and his carcaſſe ſhrowed in the ſheet, they carrie him to the graue according to the old cuſtome of the ſynagogue. With this proceſsion, all proceſsions doe end, and vvith this ceremonie, all the ceremonies doe end which belong to the life and death of the ſon of God, the which proceſsion or ceremonie although of all others it be the laſt, yet it is not the leaſt. *Ioſeph* and *Nichodemus* once againe aske licenſe of the mother to burie her ſon, as they did to embalm him, the which they obtained by earneſt entreaty and waight of teares. Becauſe the comfortleſſe mother had ben accuſtomed, many years to ſay to her ſonne, and he vnto her, Let vs go home; what greife did ſhe conceiue, when they ſaid, Let vs carrie him to his graue? O queene of Angels, O princeſſe of eternities, what heart can endure, that the ſon which thou diddeſt bring forth of thy wombe, and bring vp at thy breaſts, thou ſhouldeſt ſee him die with thy eies, and carry to be buried with thy armes? being as thou art yong in years, a Virgin in office, peerleſſe in holines, excellent in deſert, and a late widow of thy child, vvho brought thee at that houre to the mount of Caluarie? at ſuch a time waſt not thou wont to be a praying in thy oratorie, and thy ſon a meditating on the mountaine? How poore ſo euer a mother doth ſee her ſonne, yet ſhe is glad to haue him aliue, but after ſhe doth ſee him dead and carrieng to his graue, it is moſt certaine that where they doe burie the bodie of the ſonne, they doe alſo burie the heart of the mother. If all mothers haue this greife, vvho peraduenture hath a husband and another child aliue, what ſorrow doth the heart of this comforles mother feele, when ſhe ſeeth her ſon buried, ſeeing ſhe had no other ſon aliue, nor husband, nor brother, but was left alone and commended only vnto her kinſman? O my ſoule, O my heart, if it be true that thou art mine, and alſo true that I am of Chriſt, how is it poſsible that thou ſhouldeſt goe forward with theſe miſteries, vnleſſe thou doe firſt make thy eies hard fleſh, vvith weeping?

ping? Which of the angels can contain ſomme weeping, and what man is there, whoſe bowels will not rent inſunder, ſeeing the ſon of God departed, and ſeeing him within wounded, and without ſhrouded? Becauſe the ointments were liquide, and the wounds tender, and the ſheet very fine and thin, what greiſe thinke you had his woefull mother, to ſee her ſonne dead before her eies, his bodie ſhrouded, and the ſheet ſpotted with bloud againe? S. *Barnard* vpon this place: The mother was ſomewhat far from the citie, in the euening of the great ſaboth, the night was darke, ſhee ſollitarie and without all helpe, and if happily ſhe did open her eies, ſhe ſaw the croſſe all bluddy, and her ſonne couered in his ſhroud. O in what a great anxietie and conflict of mind all the vvhole familie was driuen into; for if they vvould haue carried the dead body to burie, it was now heauie, the monument ſomewhat far off, men but a few in number, and the women weake, a beere they had none, and helpe they did not looke for, inſomuch that if they would haue buried him, yet they had nothing to carry him.

To goe to the cittie it was now too late, to call people vvas ſcandalous, to take him vp in their armes, he was ſpotted, and to leaue him vntill another day was dangerous, inſomuch that becauſe they knew not what to doe, they filled themſelues vvith weeping, ouer the dead bodie. Our Lord then giuing as great ſtrength vnto thoſe few, as if they had ben many, *Ioſeph* did put himſelfe on one ſide, and *Nichodemus* on the other, and S. *Iohn* at his head, and ſo they began to lift vp that holy bodie from the ground; not without very great lamentation, becauſe that with the ſame meaſure and compaſſe that they did lift him vp, they did weepe, and did weepe vvith the ſame that they did lift him vp.

At the very inſtant that the men did take hold of the dead bodie, the three *Maries* did lay hands vpon the dead woman; but O greiſe, O ſorrow, the dolour which they receiued to ſee the mother, did trouble them more then the waight of his body. Be not afeard O my ſoule, be not afeard, to ſee thy God go torn in peeces towards his graue, to goe dead, to go embalmed and annointed, and likewiſe ſhrouded; for if they doe carrie him in

life did depart, ſeeing that there is no death in the world, which can end thy ſorrow, nor cut off thy loue.

The virgin then beeing weary with weeping, and weary alſo of their importunitie, did yeeld that they ſhould put her ſon in the graue, and her ſweet loue in the ſepulchre. In the ſelfe-ſame manner, that they did bring the dead body, from Golgotha vnto the garden, they did alſo carry him from the garden to the ſepulchre, all hauing hold of him, all ſighing, and all weeping. O griefe neuer before heard of, O ſmart like vnto the which there was neuer ſeen, ſuch as is the end and ſum of this proceſsion; becauſe that, by how much the way to the ſepulchre grewe ſhorter, by ſo much the more and more their wofull anguiſh did encreaſe and double.

And how ſhould not their woe encreaſe & double, ſeeing they did neuer hope to ſee him again, either aliue or dead, after they had once put him in the graue? All of them then taking the body together, they did put him in his graue, the which was already open and made cleane; becauſe *Ioſeph* the owner of him, had gone into him before. Immediatly as they had buried that holy body, they did put the ſtone ouer the monument again, the which was a great ſtone, thicke, heauy, and fourſquare. The ſepulchre where they did put that body, was of ſtone, but the hearts of thoſe which did burie him, were of fleſh; by reaſon wherof, they began afreſh to weep, and make a wofull lamentation ouer him.

At the time of putting him in his graue, they did not caſt any earth vpon him; but in ſtead of earth, they did caſt many teares & ſighes vpon him; inſomuch, that if hee were not couered with earth, yet he was well bathed in teares.

The griefe which the dolfull mother did feele, to ſee her ſon put into the graue, and to ſee the ſtone put ouer him, and to ſee that ſhee had loſt the ſight of him, and to ſee that hee was there without her, and ſhe alone without him, ſeeing there is no penne which can write it, I refer to the meditation of the deuout ſoule.

There remained Ieſus in that caue, couered with that ſtone, alone without company, annoynted with rich oyntments, weapt by holy men, bound with many cloathes, and bathed with many teares.

Here followeth a prayer of the Author.

O The loue of my soule, O the light of my eies, O the ioy of my heart, O the rest of my life, tell me I pray thee, how being the Lord of life, canst thou lie dead and shrouded in a poore graue? What lawe doth consent, or what reason dooth suffer, that thou shouldest raise *Lazarus* stinking like a sinner, and that they should bury thee sauouring of iustice? The vaile of the temple did rent in sonder, for to lay open the secreats which lay hidden; and dare the sepulcher open to hide thy holy members? Why O my good Iesus, why didst thou not bury thy selfe, in thy own sepulchere, but only to let vs know, that as thou didst bury thy selfe in an other mans graue, so thou didst die for other mens sins? O good Iesus, O the loue of my soule, how much more am I bound vnto thee for redeeming me, then for creating me; because that when thou didst creat me, thou didst giue me nothing but my self, but when thou didst redeeme me, thou didst not only giue me my selfe, but also thy selfe. Thou diddest giue me to my selfe, when I was a stranger from thee by sinne; and thou diddest giue me to thy selfe, when thou diddest reconcile me with thee by grace: insomuch that thou hast made me thy brother by nature, and also thy companion and fellow in glory. O how much more do I owe vnto thee, because thou hast redeemed me with thy bloud, then because thou hast created mee with thy hands: For when thou diddest make mee, thou diddest make me of nothing, but when thou diddest redeeme me, thou diddest bestowe all thy wealth and riches: that is, the bloud which thou haddest in thee, and the life which thou diddest liue with. Againe, and a thousand times againe, I thank thee, O my Lord, more for redeeming me, then for creating me; because that in creating of all the world, thou wast but seauen daies, but in redeeming me alone, thou wast thirty and three years, all which by howe much the better they were by thee bestowed, by so much the worse they were vpon me employed. O how wel all those years were spent by thee, O my good Iesus, seeing that in thy speech, thou diddest receaue contradiction; in thy doing, such as lay in wait to entrap thee; in thy torments, mockers; and in thy miracles blasphemer.

blaſphemers. O glorie of Ieruſalem, O the ioy of Iſrael, tell me I pray thee, what was there in thy holy body, which did not ſuffer for me, and what did thy infinit loue omit to doe for me? doe not you thinke, O my ſoule, do not you think, that the paſsion of your redeemer did begin in the garden, when he was apprehended, or at the pillar when he was whipped, for he knewe what it was to ſuffer, before he began to liue. At the very inſtant, that he did take mans fleſh vpon him, all the torments of this life preſented themſelues before him, inſomuch that at the ſame time, he had the fruition of glory, and did likewiſe ſuffer. What was all his moſt holy life, but a long and cruell paſsion? what did holy Ieſus not ſuffer, what did he not endure, ſeeing that in euery age he was troubled, by all people perſecuted, in all parts of his body tormented, and in all his doings contradicted? what anguiſh was there, which came not to his heart, what torment which paſſed not his body? He did ſuffer in his eies tears, in his ears blaſphemies, on his face buffets, in his noſe ſtinks, in his mouth gaule, in his hands binding, in his feet wounds, in his head thorns, and in all his fleſh torment. With whom did hee conuerſe, but he was angered? whether did he go, but he did ſuffer? In the manger he endured pouertie, in the deſert warre, in Ægipt exile, in the temple reſiſtance, in the way wearineſſe, in the garden ſweat, & on the croſſe death. What wouldeſt thou that I ſay more, O my ſoule, but as he did in the day time preach, and in the night time pray; ſo in the day time they did gainſay him, and in the night, watch whether he did go. From the houre of his birth vntill the hour of his death, what moment was there, wherin hee did not ſome good, and what hour, in which he did not merit? And that which he did merit, for whom did he merit, and that which he did ſuffer, for whom did he ſuffer it O my ſoule, but for thee? I doe ſummon you O my ſoule, and coniure you O my heart, that ſeeing you bee the ſucceſſors of his merits, that you would be the like of his trauels, ſeeing it is both Gods law and mans lawe, that he who hath the inheritance, ſhould alſo take the charge which dooth followe it. Who but good Ieſus, was in the morning puniſhed, at one of the clocke accuſed, at three tormented, at ſix condemned, at nine put to death, in the euening annoynted, at

compline

compline buried? What more wilt thou ſee O my ſoule, what more wilt thou ſee? ſeeing thou ſeeſt that the iudge is iudged, the king skorned and mocked, the prieſt tormented, the innocent condemned, and of all iuſt men, the moſt iuſt put to death: O high myſterie, O diuine ſacrament, who, as hee did ſuffer for friend and foe, ſo friend and foe did help him to ſuffer; he ſuffered in the women who did weep for him, in the infidels who did accuſe him, in the theefe who did blaſpheme him, in the people who skorned him, in *Longinus* who pearced him with a ſpeare, and in the ſorrowfull mother who lamented for him. Did not (thinke you) the ſon ſuffer in the mother, and the mother in the ſon; ſeeing that ſhee is his croſſe, and he likewiſe her croſſe? Was not pardie ſhee his croſſe, ſeeing that ſhe did bath him in tears, and was not hee her croſſe, conſidering that hee did bath her in bloud? Why O my good Ieſus, why diddeſt thou ſuffer a thruſt in thy ſide, the binding of thy feet, and holes in thy hands, but to giue man a medicine for originall ſin, a remedy for mortall ſin, and an eaſe for veniall ſin? O infinit loue, O vnſpeakeable charity, my God and Lord, ſeeing that nothing could hinder thee from going vp to the croſſe, nor cauſe thee to come down from the croſſe, not the hardnes of thy bed, nor thy bitter drinke, nor thy greeuons torment, nor thy cruell death, nor the loue of thy mother, nor the ſhame of beeing naked, nor the perſuaſion of the people, no nor the vngratfulneſſe of all the world. O good Ieſus, O the loues of my ſoule, what charitie is that which doth ouercome thee, and what loue doth guide thee, that beeing aſked wilt not come down from the croſſe, to deliuer thy own innocent life; and yet on the other ſide, not being asked at al, dooſt go vp to the croſſe, to make clean my ſin? O the brightneſſe of the angels, O the glory of the bleſſed, tell me I pray thee, what demerit diddeſt thou find in thy moſt holy life, that thou wouldeſt not deliuer him, and what merit diddſt thou find in mine, that thou wouldeſt offer thy ſelfe for mee? What am I for whom thou dooſt ſuffer, but a raſh and an vnruly trifle, conceaued in ſin, borne with paine, brought vp with griefe, weake to reſiſt vices, and inconſtant for vertues, and nought before I was borne? I am O good Ieſus, I am the Samaritan, which the theeues did leaue

halfe

halfe a liue by the waies side; a liue in vnderstanding, and dead in will; a liue in body, and dead in soule; a liue in lying, and dead in trueth; a liue in all mischiefe, and dead in all goodnesse; a liue to offend thee, and dead to serue thee. Stand on end O my soule, and feare O my heart, and marke with attention, and consider with grauitie, who he is who dooth suffer, for whom he dooth suffer, where hee dooth suffer, and howe he dooth suffer; all which, if thou do narrowly contemplate, thou shalt not only stand on end and be afeard, but also astonied and amazed. He who doth suffer is thy God, he for whom hee dooth suffer art thy selfe, that which he doth suffer is death, the place where, is on the crosse, the manner howe, is with most pure loue: the which loue did make him take mans flesh of his own will, and die on the crosse for meere charitie. All haile O precious crosse, I loue thee O holy wood, on which then death did die, when the maker of heauen and earth, did lose his life vpon thee. What art thou O holy wood, what art thou O holy crosse, but the key with the which heauen was opened, the hidden treasure in the field, the standard of our Christ, a ginne and trap for the Diuell, the remedy against sin, the confusion of hell, and the price of all the world. What other thing is the crosse on which thou diddest suffer, O my good Iesus, but a hauen to such as are lost, a wall to such as are besieged, a guide vnto all which take in hand any iourney, a gardian of orphants, the defence of the weake, the schole of the wise, the philosophie of those which are innocent, the hangman of vices, and a swarme of vertues. O holy crosse, O bloudy crosse, with the bloud of my God, who but thou doost renew figures which are past, beautifie those which are present, teach those which are to come, seek out thos which are lost, find thos which are sought for, and keepe those which are found. O redeemer of my soule, O the maker of my life, how is it possible, that I should be able to recompence thee, for al which thou hast done for me, although thou hadst done nothing for me but dye on the crosse? Diddest thou not die for me on the crosse, when thy soule went from thence to the father, thy bloud remained vpon the ground, thy body rest in the graue? O the reward of my glory, O the ioy of my soule, tell me I pray thee, why diddest thou bind me vnto

two debts, conſidering that I am not able to pay thee one, that is for thy life which thou diddeſt looſe for me, and eternall glory which thou haſt recouered for me? Doſt thou not remember O good Ieſus, doſt thou not remember, that the ſoule being but one, thou didſt giue her me twiſe, that is, when thou didſt creat her in my entrails, and when with thy pretious bloud thou didſt redeem her? What can I preſent vnto thee but only the death which thou ſufferedſt, & what can I giue thee but the bloud that thou didſt ſhead for me, and what can I offer thee, but only the charitie with the which thou didſt die for me: all which I doe offer thee vpon my knees, and preſent vnto thee with many teares, to the end that in the latter day all may be aceeptable vnto thee, and vnto this thy ſeruant profitable. Finally I preſent and offer vnto thee, O my good Ieſus, all this worke, and the author of the ſame, to the end that if it be profitable vnto thy ſeruants, the glory may redound vnto thee and no other, and if it be not in euery point perfect, ſupply O my good Ieſus, the want.

Trino & vni ſit laus.

FINIS.

410

Errata.

IN the Prologue, the 9 page, line 16. for Prieſts, reade *Chriſts*. page 48. line 34. for ſeeing, read *ſaying*. page 85. line 20. for *dentis* read *dextræ*. page 132. line 13. for them, read *him*. page 139. line 19. for, to that, read, *that to*. page 176. line 11. for, Angels, read *Aegle*. page 198. line 38. for, ſhorter, read *longer*. page 219. line 7. for, perſon, read, *church*. page 270. line 35. for, deſpiſe, read *deſerue*. page 297. line 1. for, Seeing, read, *ſaying*.

A Table of the Chapters contained in this Booke.

How the ſon of God was condemned to die, and how the like iudgment was neuer giuen in the world. 1

2 Howe Pilats ſeruants, the better to mocke at Chriſt, did cloth him in a purple garment: and of the myſteries which the Church gathereth of that garment. 8

3 How Chriſt was crowned with thorns, and of diuers ſorts of crownes, and of the great miſteries which are meant by them. 17

4 How for a mockerie and a ieaſt, the Iewes did put a reed in Chriſts right hand: and of the high miſteries which are gathered thereby. 25

5 Here followeth the ſame matter and ſheweth how they did ſtrike Chriſt on the head with the reed. 31

6 Of the words with which thoſe of Pilats court did ſalute Chriſt, and of many miſteries which are contained vnder this Aue, All haile, or, Be thou glad. 35

7 How in Pilats houſe they bowed their knees before Chriſt, and how there are knees of the ſoule as well as of the body. 41

8 How Chriſt would not goe out of the pallace with the garments which there they cloathed him in, and of the miſteries which are contained therein. 47

9 Wherein the authour doth proſecute the ſame matter, and expoundeth two notable figures to the purpoſe. 53

10 Here he proſecuteth the figure touched before, and there is alſo expounded an authoritie of the Apoſtle in it. 59

11 Of the manner how they did lead Chriſt to be crucified: vnto which purpoſe there is a notable figure expounded. 65

12 Here the ſame matter is proſecuted, and a propheſie of Eſaie expounded in a high ſtile. 73

13 *Here are declared the misteries of these two words, Caluary, and Golgotha, and why the sonne of God would die on a dunghill.* 79

14 *Wherin he followeth the same matter, that is, why Christ would die on the dunghill of Golgotha: and there are two figures expounded to the same purpose.* 86

15 *Wherein is expounded a figure of Leuiticus, concerning Christ his dying in the mount of Caluary.* 89

16 *How Christ goeth to the mount of Caluarie, and of the great misteries which happened vnto him on the way.* 95

17 *Howe the son of God did carrie his crosse vpon his shoulders, vntill he did meet with* Simon Cireneus *; and there is also a figure expounded vnto this purpose.* 101

18 *How Christ did meet with* Simon Cireneus, *and gaue him his crosse to carrie on his shoulder, & of the great misteries which are contained in this place.* 106

19 *Of diuers sorts of following of Christ, and of many disciples which* Simon Cirenæus *hath, in taking the crosse by force, and bearing it, hired thereunto.* 113

20 *Why Christ did not carrie his cresse more than halfe the way, & why he gaue it the other halfe to* Simon *to carrie, and of the great secrets which are contained in this mistery.* 118

21 *Howe the daughters of Hierusalem went weeping after Christ, and how he had greater compassion on the tears which they did weep, than of the torments which he did suffer.* 124

22 *Of the great accompt which our Lord made of the tears which the daughters of Hierusalem did shead, and how he doth inuite all men to weepe, and none to laugh.* 130

23 *Why Christ did not call the women which followed him, simply women, but daughters of Hierusalem, & in expounding of this, there are discouered many misteries of scripture.* 136

24 *Why Christ would not answere* Herod, *beeing vrged of him, and why he did speake to the daughters of Hierusalem, not beeing entreated by them, and of many other things notably hand-*

handled in this Chapter. 144

25 *Why our Lord did weepe for the death of* Lazarus, *and weepe for the destruction of Ierusalem, and would not that the daughters of Ierusalem should weepe for him, and how all weeping doth not suffice, but we must know well how to weep.* 150

26 *Of many notable expositions of this text, Nolite flere super me: and that we may al say with Dauid, Ego sum qui peccaui: and that a good death should not be lamented, but a naughtie life.* 158

27 *How Christ did compare himselfe vnto the greene tree, and the synagogue vnto the drie tree, and of a very high tree which Ezechiell maketh mention of, whose figure is declared at large.* 165

28 *In this Chapter he followeth the figure, which he spake off before in the Chapter going before: with other curious matters, taken out of the holy scripture.* 172

29 *How Christ came vnto the mount of Caluary, and howe there they did put off his apparell: with other pitifull considerations to that purpose.* 180

30 *Of the mistery why the sonne of God would die naked on the crosse, and howe there be more which would serue the world cloathed, then follow Christ naked.* 186

31 *Of the houre when they began to crucifie Christ, and how that first of all he offered his heart to be deuided on the crosse, & his least hand to be nailed.* 194

32 *How they naile Christ his right hand, and how in* Salamons *house, there was no hammer heard, and that the flesh of the sonne of God was all knocked with hammers.* 202

33 *How the crosse and Christ crucified were lift vp, & when Christ his feet were nailed, the hammer did strike no lesse in the heart of the mother, then in the flesh of the sonne.* 207

34 *How that vpon one of Christ his garments, they did cast lots, and the other they did cut in peeces, and how heretikes doe rent in peeces the coat without seam, which the tormentors durst*

not meddle with. 213

35 Howe the torturers did caſt lots vpon Chriſt his coat, which was without ſeame, and of a figure of Ioſeph expounded to this purpoſe. 220

36 Of diuers ſorts of people that mocked at Chriſt on the croſſe, and of diuers iniuries which they did vnto him, and howe the Iewes wagging of their heads at him, was a token of the fall of their ſinagogue. 227

37 How the ſon of God did crucifie with himſelfe all our iniuries and faults, and that by his diſhonour and diſcredit, our credit did begin. 234

38 How the ſun loſt his light at the death of Chriſt, & of the great compaſsion which he had to ſee his maker die: & how the ſynagogue began in darknes and ended in darknes. 242

39 Of many and ſundrie ſorts of death, and that the death of Chriſt was the moſt glorious of them all. 250

40 How the ſon of God did die vpon the croſſe, praying and weeping, teaching vs by that example, how we ſhould behaue our ſelues in the laſt houre. 257

Nota 41 How Chriſt died, his head bowed downe, and the myſteries therin contained. 263

42 How the ſon of God did yeeld vp his ghoſt on the croſſe, at nine of the clocke. 271

43 Howe the vaile of the temple did rent in two when Chriſt gaue vp the ghoſt, and how that that breaking of the vaile was the firſt miracle that Chriſt did, after his death. 278

44 Howe that in the death of the ſon of God, the ſtones did cleaue in ſunder, and the mountains did open, and of many high miſteries which theſe openings did ſignifie. 286

45 Howe that by the death of the ſon of God many holy men did riſe, and why Chriſt did compare hipocrits to white ſepulchers. 294

46 Howe the Centurion did confeſſe Chriſt to be God, and of the difference betwixt his confeſsion and S. Peters, and how he did

did afterward die a glorious martir. 300

47 *Why the ſcripture doth call the death of Chriſt a ſpectacle, and how there are many which with the Iews doe ſtrike their breaſts, and very few which make cleane their ſins.* 308

48 *How Pilat did command thoſe which were crucified, to be taken downe from the croſſe, and how the Iewes haue many fellows now adaies, which breake the legs of their brethren.* 316

49 *How Chriſt did ſuffer that his fleſh ſhould be torne in peeces, but not that his bones ſhould be touched.* 324

50 *Of the blow with the ſpeare, and of the miſteries thereof, and how it ſeemeth rather a key which did open, then a thruſt with a ſpeare which did wound.* 330

51 *How that at the foot of the croſſe, they did deuide Chriſt his garments with knines, and on the top of the croſſe, his heart with the blowes of ſpears.* 338

52 *The miſteries of the ſpeare are ended, and of the great ingratitude of ours, for the ſhedding of his bloud.* 344

53 *How Ioſeph of Aramathia did ask Pilat for Chriſt his bodie, and of the circumſtances of asking it.* 352

54 *Howe that when the virgin ſtood weeping vpon the mount of Caluary, becauſe ſhe wanted things neceſſarie for to burie her ſon, our Lord did ordaine that Ioſeph ſhould take the charge vpon him.* 360

55 *How Ioſeph and Nichodemus did carrie ladders with them to goe vp to the croſſe, and ointments to annoint his body, and went directly to the mount of Caluarie.* 367

56 *How our Lord was take down from the croſſe, & put in lap of the ſad mother, & of the tears which were ſhed ouer him.* 375

57 *How that the funerals which Ioſeph made his father Iacob, were a figure of thoſe which Ioſeph of Aramathia ſhould make our redeemer.* 381

58 *Of the great care which they had in times paſt to burie the dead, and why the ſonne of God did not command his bodie to be buried.* 395

FINIS.